

The
**CHRISTIAN
CENTURY**



A Journal of Religion

Seeing Red - - - By Alva W. Taylor

JOHN DEWEY
Says no to the
LEAGUE COURT

Editorials

A Trombone for the Missionary
The Fight with the Saloon

OCT 18 1923

Fifteen Cents a Copy—Oct. 18, 1923—Four Dollars a Year

Does Your Church Sing This Great Hymn?

Try it on your piano—Read it thoughtfully.

MELITA Six 8s.

EMILY GREENE BALCH, 1913

JOHN B. DYKES, 1861

1. Now let us all a - rise and sing The com - ing king - dom
2. O, when shall dawn the glo - rious day For which we hope and

of our King, The time when all shall broth - ers be, Each
work and pray? Dear Fa - ther, use what means thou wilt To

lov - ing each, all lov - ing thee. How long, O Lord, O
cleanse our lives from greed and guilt; Help us to put a-

Lord, how long Shall these thy weak ones suf - fer wrong?
way our sin And learn to bring thy king - dom in. A-men.

Words Copyright, 1914, by Survey Associates.

The above hymn is selected from the matchless collection,

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett,

Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

Send for returnable copy and prices.

The Christian Century Press

Chicago

HYMNS OF THE UNITED CHURCH

is the most inspiring and beautiful hymnal in the American church. All the best loved hymns of Christian faith are included and, in addition, the book is distinguished by three outstanding features:

Hymns of Social Service.

Hymns of Christian Unity,

Hymns of the Inner Life.

Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume L

CHICAGO, OCTOBER 18, 1923

Number 42

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, EDWARD SHILLITO, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly

By the Disciples Publication Society

508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions

EDITORIAL

The Klan and the Governor

GOVERNOR WALTON has allowed himself to be jockeyed out of position. In public opinion he now seems an autocrat bent on securing his ends by any means that will win. At the outset practically the entire nation sided with the governor, save those who were citizens of "the invisible empire." This is no longer true. He has been repudiated at the polls by a vote which is far more than a klan vote. Included in that vote were thousands of men and women who will never parade at midnight in a sheet, but who do believe in the sanctity of American institutions. Government by decree has never been popular in America and never will be. Meanwhile the governor's errors have greatly strengthened the morale of the klan which was visibly drooping in the south before the unhappy events of recent weeks. Once more big meetings are reported in Texas. The klan in Indiana is now so serious a factor that in Indianapolis, Jews, Negroes and Catholics have formed a strange alliance to combat it. Indiana is predominantly Protestant with a relatively small admixture of immigrant stock. One may safely predict that the klan will be able to win in any election contests that are brought on. The large rural population long trained in certain prejudices is a fertile field for the orators who know how to run the gamut of prejudice and passion. On into Ohio the movement spreads, but here it meets certain facts inimical to its progress. Here are many large industrial cities. A large German population, much of which is Catholic, must be reckoned with. Ohio will not be the easy sailing that has been encountered in some other states. However, the governor of Oklahoma has delayed by many months and perhaps by some years the inevitable decline of a movement which is one of the tokens of a

war-weary period. The klan and the fascisti belong to this period of sag in moral idealism. They will both pass.

The Old Russia is Now in America

A QUARTER of a century ago the thriller among the yellow-backs was the story of the convict gangs that were sent to Siberia for unorthodox political opinion. In those golden days American journals labored over czarism. Practically none of us shared the opinions of the nihilists, and the nation was a unit in behalf of freedom of speech. We thought the cure of nihilism was a free forum and an answer to its error. But the old Russia now lives in America. The nations that engaged in the world war have one by one pardoned their political offenders. In September, 1923, there were still 32 political prisoners at Ft. Leavenworth. These were in every case serving sentences for opinions, and not in any case for an overt criminal act. All but one of them were members of the Industrial Workers of the World. Only one of these was a paid organizer of the organization, the remainder being rank and file members who were caught in the drag-net when a society set to the propagation of an unorthodox economic doctrine was being rooted out by governmental authority. Long since the spies convicted during the war have been pardoned. Most of the big war profiteers and grafters were never even indicted, though the names and deeds of many of these are known to the government. Is America afraid of these 32 men? Do they have a message so convincing that were they released they would sweep the country with their doctrine? To suggest such a thing is to suggest the answer. The more one disbelieves in the doctrines preached by these men, the more certain

THE THEOLOGICAL SEMINARY

one should be that it is safe to release them. Whether it is safe or not, an old-fashioned American can scarcely read his history comfortably while men rot in prison cells for the sake of opinions. What should be given these men is no cat and mouse freedom, but absolute release. Their imprisonment was czarism and not Americanism.

Christian Spirit in Religious Controversies

DR. JOHN A. HUTTON, discussing in the British Weekly the problem of the reunion of the Presbyterian church in Scotland, diverges from his main line of argument to express a sentiment which ought to be impressed upon the soul of every man who has occasion to engage in religious controversy of any sort. It is so easy to get heated and polemic when one believes that high interests are at stake, and it is so easy for zeal for the truth to pass over into an unholy zeal for victory over one's opponents. Dr. Hutton says: "It is always a very terrible thing to have a matter of long debate decided our own way. There is something shameful about a triumph, whether it be of the strong over the weak or the weak over the strong. No one will envy the man or the group of men who will successfully oppose himself or who will oppose themselves to a consummation which, to say no more, seems to so many to have come as the result of a providential leading or compulsion from events; for a good man will always be afraid lest he be found to have been fighting against God. At the same time, and equally, no one will envy the majority on the morrow of their victory if it has been secured at the cost of the alienation or overthrow, in a deep and tender region, of even one old friend." Sensitiveness to the considerations here expressed is the indispensable condition of maintaining a Christian spirit in a religious controversy. There is nothing disgraceful about controversy. Opinions differ. Things must be talked over with the utmost clearness and frankness. Policies must be decided. The majority is not always right, nor always wrong. But one thing is sure: No man and no party is fit for victory if victory brings a surge of exultation and the prideful sense of personal achievement regardless of consideration for those on the defeated side.

The Right to Commit Suicide

HAS A PERSON a right to commit suicide—assuming, for the sake of simplicity, that he has no urgent personal or domestic obligations and that no insurance company will suffer loss by reason of his premature demise? The usual answer is—No. We agree, for reasons which need no rehearsal. That the Almighty has "fixed his canon 'against self-slaughter'" is no utterance of mere Miltonic puritanism but a sound conviction. And yet the suicide merely shortens his life by perhaps ten, twenty, or forty years. If one has no right to sacrifice all of his expectancy at a stroke, has he a right to cut off wantonly some considerable fraction of it? A thorough expert analysis of life insurance statistics covering nine-tenths of the old-

line insurance in force in the United States and Canada over a period of five years issues in the statement that the mortality rate among moderate drinkers is about one-third greater than among total abstainers. In other words, among the six million cases covered by these statistics, the users of alcohol had on the average fallen short of reaching their expectancy by about one-fourth of their allotted years. Doubtless there were some—and, in the aggregate, a good many—cases of alcoholic nonagenarians who outlived their more abstemious contemporaries. Such instances usually get more publicity than they are worth. They are less impressive than averages and six million cases form a fairly broad basis for a generalization on the basis of these indisputable facts. It is quite evident that the moderate drinker is twenty-five per cent a suicide. Is it nobody's business but his own, or has society an interest which gives it a right of action?

Silence is Better Than Timid Speech

PERHAPS the Ku Klux Klan is being taken more seriously than it deserves. There will always be immature minds ready to embrace boob methods for the securing of supposedly desirable reforms in the body politic. And such methods inevitably eliminate themselves. Witness the A.P.A. But if the church pays any attention at all to such matters, the last thing in the world it should do is to pussyfoot. Either speak plainly, without fear, or be silent. To straddle is to invite derision. The Rock River conference of the Methodist church was considering the Ku Klux Klan last week. Everybody knew it was considering the Ku Klux Klan. Nobody had the nerve to suggest that there is a Christian basis for such an organization. But the preachers carefully deleted from their resolutions any phrase that might be taken as a positive rebuke to a specific body, while declaring negatively for the things that the Ku Klux rejects. Of course, preachers' resolutions are hardly matters about which to become excited. But it is too bad to see a group of clergymen call down scorn upon themselves from all sides because of their timorous desire to offend nobody. One wonders whether these brethren are looking for still another version of the New Testament which shall render a certain passage: "If any man would come after me, let him watch his step, and manfully balance his buckets on both shoulders, and see where he comes out."

A Matter of Vocabulary

PERHAPS it is only a matter of terminology, but we can never note without a certain sense of resentment the manner in which representatives of the church of England, even in their most fraternal moments, speak of the members of other churches, nor can we observe without a mingling of annoyance at their acquiescence and admiration for their Christian forbearance the meekness with which the "nonconformists" take it. The retiring bishop of Liverpool, Dr. Chavasse, was recently deservedly honored with a public testimonial and a gift of nearly twenty thousand dollars. Many free churchmen were

October 18, 1923

1325

among the subscribers and the bishop spoke feelingly of the fraternal relations which he had enjoyed for many years with the successive presidents of the free church council and the helpful spirit of co-operation which had existed among all elements in his diocese. The whole occasion was quite a love-feast. In the course of his very appreciative speech, the bishop said: "In many difficult enterprises when the church and nonconformity were working together, etc." "The church" is the church of England; "nonconformity" is everybody else. The plain implication is that nonconforming bodies are not churches; useful companies of well meaning people doubtless, welcome allies and beloved comrades in working for worthy causes, but not churches. They are not imperfect churches, or separated churches; they are simply no churches at all. We do not know how seriously this implication is to be taken. Perhaps it is, in this case, only a turn of phrase inherited from a day when it really meant what it seems to mean. There are certainly a good many hundreds of thousands of Episcopalians who do not accept this implication. They might properly insist upon a revision of this phraseology about the church. They must do so if they expect to lead in the union of the churches.

British Complacency Toward Rum-Runners

THE ECUMENICAL Methodist committee, in session two weeks ago at Westminster, expressed its sentiments without reservation or ambiguity in regard to the supine acquiescence of the British government in the activities of the British whisky-fleet which is operating between the British West Indies and the United States coast. It still remains true, according to the most reliable testimony, that a flood of liquor comes in over the Canadian border and by vessels flying the British flag, and the British government has apparently not yet been able to persuade itself that it ought to be concerned over the fact that whisky-laden vessels of British registry and presumably carrying ships' papers indicating their supposed ports of destination are regularly anchoring off the Jersey coast in waters where their ostensible routes give them no excuse for being. That there are technical as well as practical difficulties in the way of the suppression of this traffic is unquestionable, but we venture the opinion that if these smugglers were operating along the British coast some way would be found to curb them besides trying to catch them when they land their wares. The famous nonconformist conscience, which has been a very important factor in every moral movement in Great Britain for the past two hundred years and especially since the rise of Methodism, is sensitive to this situation, as we are sure very many conformist consciences also are.

If Not the Community Church, What?

CERTAIN CRITICS of the community church keep on stressing certain difficulties in the movement which are well recognized by all intelligent advocates of these churches. It is argued that the denominational con-

nexion prevents parochialism, by affording opportunity for co-operation in missionary service to all the world. Then there is the suggested danger that these community churches will organize themselves into a new denomination, since most of our denominations arose from movements which in the beginning did not intend to found new sects. The need of a broad world view is admitted, but the critics of the denominational order insist that that is just what a connection with the ordinary denominational church does not produce. Parochialism is bad, but denominationalism narrows the vision by stressing a less natural loyalty than loyalty to one's home town. Neither a denominational church nor a community church need be parochial-minded if its leadership cultivates wider outlook. In the matter of missionary service, community churches have no difficulty in getting established societies to take their money. These are organized both on denominational and union lines. Most mission study manuals are ready-made for community church use, being written from the union standpoint. But were one to grant to the critics of the community church that they are right and that the community church is no solution to the problem of over-churching in a thousand towns and villages of America, one must still ask, If not a community church, then what? The Catholic church has one answer, but it is an answer to be dismissed before it is heard. We will not solve the problem by obedience to Rome. Some Protestant ecclesiastics have another answer, the method of denominational trading. Certain denominations which have more small churches than others are strategically ready for this. But this remedy violates the rights of the local community to self-determination in religion. If not a community church, then what?

The Fight with the Saloon

BEFORE these paragraphs are read there will have convened in Washington a notable gathering of men and women from all parts of the nation to take serious account of the widespread disregard of the eighteenth amendment and to plan for more constructive and effective enforcement of the prohibition law. It is felt by these citizens that no greater question confronts the nation at the present time than the apparent disregard of one of the basic laws of the land. It is not alone the threat of growing laxity in the application of the law against the saloon, but the danger that all law may become a by-word, and the observance of the accepted regulations of public and private life a mere convention to be dismissed with a gesture as inconvenient or burdensome.

It is not apparent that any widespread change of sentiment has come over the nation as to the value and permanence of the prohibition amendment to the constitution. If the question were to be submitted again it is probable that it would carry a second time by a safe and convincing majority. There might be variations in the registration of the public will as compared with the former vote, but the result would be the same. The abolition of the open saloon has worked a quiet revolution in American life. It

is no longer the curse and the threat of the average youth. There are hundreds of communities in which the young people are wholly immune from the danger and the contamination of this formerly recognized institution. The money that once went into the support of the saloon is now available for the necessities of life. The moving picture hall has taken the place of the saloon as the rendezvous of the community, and families go together, where once the husband and father spent his nights and his earnings in the public house.

The voice of business and industry is solidly against the saloon. The greatest industrial leaders of the nation are saying that the return of the traffic in strong drink would be the greatest disaster that could befall the nation. When men like Henry Ford and Judge Gary unite in the expression of such opinions there is little question as to where business of almost all types stands upon the subject. Railroad men affirm that the greatest curse in the history of their enterprise has largely disappeared with the abolition of the saloon. And one of the most convincing testimonies to the general effectiveness of prohibition in America in spite of its partial and ineffective enforcement is the widespread opinion voiced by European business men, that if the destruction of the liquor traffic here is really accomplished, and the beginnings which are so evident are carried to their proper consummation, Europe also must adopt the same program of prohibition, or be hopelessly outstripped in the race for commercial and industrial success.

All these things, and scores of others that might be mentioned, are signs of encouragement to the friends of temperance and of a sober nation. But they are not the only side of the shield. The laws against the traffic are not enforced with any satisfying degree of thoroughness. It is the open boast of the opponents of prohibition that liquor can be procured as easily and openly as before the passage of the law. This is of course an absurd statement. Liquor can be obtained by those who know where and how to get it, who are willing to pay the price, and are not afraid to run the risk of the sort of beverage they are buying. A very formidable organization is promoting the fracture of the law and the distribution of liquor. The prices obtained for the products of this furtive business are so great that men are tempted to all risks in supplying the demand.

Moreover no small proportion of this demand is artificial and adventurous. Men break the prohibition law with the same hilarious and inconsiderate spirit of sport with which they would attend a prize fight, or subject a candidate for initiation into a secret order to grotesque and humiliating performances. It is the adventure of breaking a law against which they have heard so much chaffing protest that they have acquired the attitude of levity and indiscretion regarding the whole subject. No doubt this fact is largely the result of the deliberate and persistent propaganda against prohibition to which even respectable portions of the press have lent themselves during the past two years. It is the smart thing for cartoonists and paragraphers on the daily journals to take their flings at the prohibition law. In so doing they have the

approval of the smart set, and of the open enemies of all temperance effort. And in every large city these elements constitute a large and approving clientage.

It must also be kept constantly in mind that there is a camouflaged campaign in behalf of the return of the saloon in its worst forms which parades under the banner of light wines and beer. There are many who are saying that they do not want the saloon to come back, but they only want the privilege of drinking in their own homes the beverages to which they have been accustomed. With many this is an entirely truthful statement. But the campaign for the softer drinks of the alcoholic type is not sincerely indifferent to the saloon. It is only the thin edge of the wedge. If the law could be modified to favor light wines and beer, it would not satisfy the traffic for a moment, but would only be the beginning of a bolder and more aggressive effort to restore the business in its worst form. Who are the people who are defying the law today with their furtive purchases from bootleggers and thieves? Are they the people who want light wines and beer? Not at all. They are the high-ball and cocktail drinkers, who have tastes that would disdain a beer diet. There is no place at which the wall of temperance and prohibition, ineffective as it seems today, can be tampered with in the way of modification and amendment without danger of total loss.

The urgent need of the present is the alert and vigilant loyalty of the friends of prohibition to the cause of law enforcement and responsibility to the high interests of the community. It is the temptation of good men and women to say that now the law is upon the records, and it merely remains for the proper officers to enforce it. That is the difficulty. The law enforcing machinery is as much dependent upon the moral support of the community as is the primary effort to secure the law. It is as much the business of the average citizen to uphold the law and assist in its enforcement as it is that of the officer upon the beat. His methods of promotion of a good law may be different, but in the end they come to the same thing.

That is what these good men and women gathered in Washington are saying to one another in these days, and what they are going to say to the nation at large in the days just ahead. We have a law on the books that is the most constructive and necessary piece of legislation that has been enacted since the declaration of independence was signed. After a long and severe campaign, lasting over two generations, this law was passed. It expresses the deliberate judgment of a great majority of the citizenship of the country. It has driven the liquor traffic to the wall, and encouraged other nations to believe that they too may find deliverance from the drug and the disaster of strong drink by similar means. Great national leaders from the President down approve it. The captains of industry are a unit in its support. The thoughtful and intelligent portion of the nation believes in it. The church with one voice commands it. Its opponents have a perfect right to their opinions, whether they are dictated by commercial self-interest or by hereditary habits. But America has registered its belief in the prohibition idea.

Now, shall we keep this law, and enforce it with a growing measure of effectiveness, or shall we let it take care of

itself, and thereby lose it? It is merely a matter of public arousal. People who want the saloon are willing to spend time and money to get it restored to American life. If only the mild and mannered support of indifferent citizens can be rallied for its defense, then it will be lost, and ought to be. We have the sort of laws and government we deserve. By a great effort and at great cost we obtained this prohibition law. We can lose it and all the values that have begun to accrue from it by merely letting things slip. There is no curse upon a people greater than that of the indolence and inefficiency of well-intentioned people. There is no royal road to national deliverance from this, the worst of its ancient burdens—the traffic in drink. We have the instrument of its destruction in our hands. Shall we let it slip away, and lose the battle for another century?

A Trombone for the Missionary

THE SATURDAY EVENING POST, which knows what it feels like to carry half a hundred pages of advertising at five thousand dollars a page, has discovered that the foreign missionary is not receiving his due reward from the hands of the American business man. The missionary, surveying the contents of a sparsely-filled collection plate, is told that what he needs is "a nice new trombone"—probably the sort of instrument that figures so prominently in present-day jazz. The Post obligingly attempts to pitch the new tune for its more than two million buyers. The tune is entitled, "How Missionaries Help Foreign Trade," and is composed by Frederick Simpich. Mr. Simpich's plea for support for the foreign missionary is based on premises not altogether unfamiliar, even though he presents them as new. Like some other modern jazz, the reminiscence of former strains is strong within it. It is, briefly, nearly ten thousand words devoted to the proposition that the missionary is the tradesman's best overseas agent, and therefore merits subsidizing. Give the missionary plenty of money, Mr. Business Man, and presently your chewing gum, your fireless cooker, and your one-piece bathing suit shall follow where he has pioneered.

To the support of his contention Mr. Simpich, who appears to have been in the consular service in the near east, brings an impressive array of facts. There is Sam Higginbottom as the best friend of the Harvester trust in India; countless unknown benefactors as the forerunners of the Standard Oil Co. throughout the earth; and, of course, the inevitable Professor Bailey as the sponsor for American cotton machinery in China. By the same process it is hard to see why no mention was made of Dr. Grenfell's labors in behalf of Lydia Pinkham in Laborador, or the heroic devotion of the late Dr. Shelton to the cause of Ivory Soap in Tibet.

A contemporary official publication of a great denomination, rightly picks the following paragraph as the high point of the whole argument that is now to be tromboned, without appearing to suspect the real issue raised:

Parts of New Guinea are still in process of change from savagery to rude civilization; significantly enough, the line

which separates safety from peril and marks the limits of intelligence and order—differentiating the sphere of trade from the region of rapine and barbarity—is the line drawn along the frontier formed by mission outposts. Here, too, it is gospel pioneering that is opening the door to business, as it also paved the way for political sovereignty. To the heroic work of the British, Dutch and German missionaries commerce owes its present privilege of trade with this rich island.

It may be that the use of italics will make the issue more clear. For if it once be established that Christian missions "open the door to business" and "pave the way for political sovereignty"—these sinister twins—then the most damaging charges made against the enterprise by thinking nationals in non-Christian countries have ample justification, and the cause of world comity may well regard the missionary with suspicion. This Saturday Evening Post article, because it has been so widely distributed, and because it has been so unthinkingly applauded, and because it will be used with such effect by anti-Christian agitators in mission lands, requires attention. The facts as stated by Mr. Simpich are true. His acknowledgement that the promotion of business is not the primary interest of the missionary is to be borne in mind. What is the true relation of the Christian missionary to western industry?

As long as the missionary, or any other man, passes from one environment to another, there will always be, to some degree, a tendency on the part of the materials of his former environment to follow him. The effect of this tendency is marked in the case of the missionary, because he settles for years in one spot, where these materials have the better chance to catch up with him. The degree to which this takes place depends upon the personality of the missionary. There are missionaries who deliberately make their homes as little as possible like the environment of the land of their adoption and as much as possible like the environment from which they have come. There is no disputing the fact that the west has been conspicuously successful in the creation of labor-saving and comfort-secur ing devices. And the moment such devices are believed by the missionary's neighbors to be adapted to their needs, that moment a desire will be created that is fairly sure to be satisfied some day by the coming of the sewing machine, or the kerosene lamp, or the print of tinned butter. To this extent, the inferences of the trombone solo may be accepted.

While western business remains completely an exporting adventure it is not particularly dangerous, and to a large degree carries its own remedy. If it is dishonest, if it deals in shoddy goods, if it so conducts itself that the overseas buyer concludes he is not profiting thereby, it simply cannot maintain itself, as the "get-rich-quick" export business of Japan, that battened so on the war emergency, found to its sorrow. It must be remembered, however, that there do come times when even this export trade goes astray. When your western business man begins to export opium, or liquor, or arms, the missionary—and governments as well—must view his operations with concern. The current situation with regard to the importation of cigarettes into China is a case in point. (The cigarettes are now manufactured in large part locally.) Compared to opium, the cigarette seems a harmless enough substitute. But when the western business announces as its motto,

"A cigarette in every mouth in China;" when the exploitation of less than a half century can make that country the consumer of more than half the world's cigarette supply—if a recent statement in *Time* is correct; when the dubious social value of the business is considered, then the missionary feels increasingly embarrassed if he be considered as in any sense a forerunner of such trade.

But it is when foreign business settles down in a non-Christian country that it becomes most dangerous. Because of the preponderance of capital in the west, with our traditions of industrial adventure wherever profit beckons, this process of settling down in other lands is increasingly taking place. The twin lures of cheap raw materials and cheap labor are drawing millions to investment in Latin America, in Africa and in Asia. Practically all the new industrialism of India and Africa is western-owned. A large part of that of China is likewise. In Latin America the story is the same. We have had some chance, for example, to study the phenomenon and its effects, both social and political, in Mexico.

And what happens? Far from becoming the unconscious agent of western business, almost as soon as western business seriously begins to affect the life of a non-Christian land the far-seeing missionary feels himself forced to become the conscious opponent of western economic exploitation, and the protector of the human values involved. That has been true in the company compounds about the mines of the Transvaal, in the communities of laborers about the factories of India, and in the new industrial cities of China. The antagonism of some western servants of industrialism to the missionary has a deeper cause than they—or Mr. Simpich—dream. The story of what has happened in China in the last five years has recently been told in *The Christian Century*. There, increasingly aroused by the anti-social effects of the industrialism so largely imported from the west, the missionaries have first introduced exponents of more enlightened economic and social views, have followed that by the adoption and agitation of what is at least a start toward a Christian industrial program, and have definitely placed themselves at the head of the movement that is pledged to protect China against western economic exploitation.

It is probably inevitable that the introduction of new material as well as spiritual desires will always accompany the work of the missionary. But this is a shaky platform from which to appeal for the missionary's support. The plain truth is that until the essentially self-seeking character of most business is changed, any enterprise that depends upon public confidence in its altruism for success must of necessity disavow any desire to act as either the conscious or unconscious agent of such business. The missionary is not a "front" for other exporters. He is himself the exporter of the most valuable commodity.

If one would seek to state the relation of the missionary to trade, one will probably come out about where Mr. Paul Hutchinson, who attempts, in the September issue of the *Atlantic Monthly*, to re-appraise the whole enterprise, comes out, with the belief that one of the big missionary jobs just ahead is a large-scale fight against western economic exploitation in non-Christian lands.

Relative Sizes

A Parable of Safed the Sage

I MET a friend who had one eye closed, and he was holding an Handkerchief to that eye and weeping with the other one.

And I said unto him, What is the trouble, and why is thine eye closed?

And he said, There is a Cinder in mine eye.

And I inquired of him, saying, How large is the Cinder? And he said, It feeleth as Big as a Barn.

And I said, That is not very large. Jupiter is large enough to make a thousand and nine hundred earths, and thou dost wail as if Jupiter were in thine eye. And behold, Betelgeuse is so large that our entire Solar System could be mislaid anywhere on its Front Lawn and no more found than a Golf Ball which thou huntest in the Grass while the Caddy hath it in his pocket. And behold, thou, living on so small a Planet, art concerned with a thing of no greater magnitude than a Mote in thine Eye.

But this did not comfort him.

Wherefore I said, Cease thou to rub the Cinder into thine eyeball, and let me take it out.

And I rolled the eyelid back upon a pencil, and removed the Mote, and after a while he Felt Better.

And he said, What was the line of Fool Talk thou didst give me concerning the measure of the Stars? What is all that unto a man who hath a Cinder in his Eye?

And I replied, It seemed to comfort thee less than might have been the case. But at least it might have this value. If so small a thing can cause thee so much discomfort, while the Pleiades and the Great Bear and Orion are doing thee no harm, the Bulk of the Universe at least is Not Uncomfortable unto thee. And if a small Cavity in thy Tooth doth make thee wail, it may remind thee that from the sole of thy feet to the crown of thy head are nerves that are not aching or causing thee Pain.

And he said, All that talk giveth no assistance unto a man who is in Pain.

But I said, I am not sure of that. I will admit that it is not wholly a question of Bulk, yet is it in an important sense a matter of proportion. Thou hast many Joys; why should thy Few Sorrows be as Clouds that hide the Sun? Consider how vast is the Sun and how small is the Cloud. The Sun will be there when the Cloud hath Gone. Yea, the Sun even now is there.

And he said, I am not sure that there is much of any Sense in what thou art saying, but I will consider it.

And that may be worth while.

Drowned Fires

THE life-fire of the emerald wheat,
The death-fire of the trees,
Are drowned in seas of friendly fog,
Like all God's mysteries.

MARY FLEMING LABAREE.

Shall the United States Join the World Court?

A Debate

*This debate by Professor Manley O. Hudson and John Dewey took place in Boston on May 21 under the auspices of the Unitarian Laymen's League. The stenographic report has finally been corrected and approved by the participants and is appearing in three installments in *The Christian Century*. Last week we published Professor Hudson's opening address. This week Professor Dewey speaks.*

By John Dewey

LADIES AND GENTLEMEN: Our country has been favored above other nations in its geographical position and by its history. Our remoteness from the great warring countries, our size and our resources have for the most part protected us from the entanglements, the jealousies, suspicions and animosities which the long, sad centuries have decreed to Europe. With such conditions it would be a shame indeed if a spirit of good will, a spirit of amity to other nations, had not grown up among us. We are sinners above other nations when without the excuse of European nations we surrender to pride, exclusiveness, distrust and the spirit of isolation and the other tendencies that make war so easy. This situation is not a privilege to be enjoyed; it is a trust which we have to use for the welfare of the nations of the world. It is an opportunity, and an opportunity that imposes a responsibility.

We have, to be sure, an economic interest in the peace of the world, since peaceful and industrious nations make the best and safest customers. I would not belittle any motive that tends toward peace. But we have an interest in the peace of the world deeper and broader than that which self-interest dictates. We are bound by the history and spirit of our position in the world, and the law of *noblesse oblige*—the law that urges that every human being shall use his advantages and privileges not for his own enjoyment alone, but as well for the aid and service of his neighbors—lies more heavily upon us than it does upon any other nation that has ever existed. If we should be recreant to this trust we prove ourselves unworthy of our past and of our opportunity.

AMERICAN IDEALISM NOT DEAD

I believe that, upon the whole, our fellow-countrymen have a feeling for this fact. There are blots upon our escutcheon in our international relations. There are blots, unfortunately, still forming, in our dealings with weaker nations, especially to our south. But as yet I am not ready to admit that the American people is lacking in a profound fund of international good will or in the desire to make that effective in action. Our American idealism is not dead, it is not even sleeping; but it is confused, distracted, perplexed. The reason is obvious. It was given a channel of expression in which its manifestation was frustrated, and since then it has not known where to turn or what to

try out. It has retired, discouraged, into itself. It has found itself blocked in the manifestation of its will to enter into co-operative relations with European nations; that will has been blocked by the hatreds and intrigues of the political order of Europe, embodied in its diplomacies, its foreign offices and its conference of ambassadors. The disorder of European international relations, including treaties and international law, centers about the war system.

We had the word of Lord Robert Cecil for it that the war-mongers are still active in Europe; that the standing armies and navies of Europe are larger than they were before the war; that the budgets devoted to war purposes in Europe, the money raised by taxation of the people for the support of armies and navies, is greater today than it was before the late war, in spite of the overwhelming triumph of the allies, the broken power of the prostrate enemies, and the absence of anybody in sight against whom this increase of military and naval power is to be directed. Naturally, under such circumstances American idealism has been discouraged and is waiting for something that will unite its desire to assist in a real reign of international amity and peace. It is waiting for the discovery of a channel through which it can operate, a channel that does not conduct to the political system of Europe which is at bottom bound up at every point with the war system—a system of deceit and intrigue, predation and violence. Such a proposition has at last been put before the American people. Its short name is the Outlawry of War.

OUTLAWRY OF WAR

This name denotes more than a sentiment of moral justice. It denotes a general plan consisting of a few simple, understandable principles. War is not merely thought of and denounced as criminal; it is to be made a public crime by international law. It is not outlawed by rhetorical resolutions passed by either peace societies or parliaments. A judicial substitute for wars as a method of settling disputes is to be created in the form of a supreme court of justice of the world, which will be a real supreme court of justice for and of the world and not the kind of thing to which the phraseology of the story of Voltaire is so readily applied that I will not go out of my way to apply it to the so-called permanent court of international justice. A judicial substitute for wars as a method of settling disputes is created in the form of a supreme court of the nations of the world, the court sitting and deciding cases under and by an international law that has made war a crime and the instigators or breeders of war as much criminals as any other kind of murderers that now infest the earth.

The appeal to law and the court seems to many at first sight cold and dry. There is little glamor about it. Its appeal is to judgment rather than to mere feeling. At second sight, however, it seems to many chimerical; good, but too good to be true. After a period of feeling that it

does not amount to much of anything, there is likely to come a feeling that it amounts to altogether too much to be practical. But from personal experience I feel that if any one allows the idea to stay in his mind, there will come a third period when the notion is understood, and that understanding it is equivalent to its hearty and enthusiastic acceptance—at least its acceptance by all who believe that the war system is the world's present greatest evil.

A REAL WORLD COURT

The only contribution that I can make to the present discussion is to do what I shall be able to do in a weak way to bring about a better understanding of the proposition. If I can succeed in any way in furthering this understanding, I am more than willing to leave subsequent developments to your own intelligent consciences. The gist of the plan may be got at most readily by considering the proposition for the world court. And I hope you will not think that I have come here to oppose a proposition for a world court, or for America's share in it. I have come here to plead for a real world court, a supreme court to substitute judicial decisions for war as a method of settling disputes among nations. It is natural, it is inevitable, that disputes, controversies, conflicts of interest and opinion shall arise between nations as between persons. Now to settle disputes *finally*, whether they are between nations or individuals, the experiences and wisdom of the world have found two methods, and only two. One is the way of the law and courts; the other is the way of violence and lawlessness. In private controversies the former way is now established. In disputes among nations the way of violence is equally established. The word "established" is used advisedly. The evils of particular wars tend to blind us to a particular fact, namely, that the world lives today under a war system; a system entrenched in politics, in diplomacy, in existing international law and in every court that sits under existing international law.

The proposition, then, is not the moral proposition to abolish wars. It is the much more fundamental proposition to abolish the war system as an authorized and legally sanctioned institution. The first idea is either utopian at present or merely sentimental. This other proposition, to abolish the war system as an authorized, established institution sanctioned by law, contemplated by law, is practical. To grant the difference between these two propositions, one simply to do away with wars and the other to eliminate the war system as the reigning system under which international politics, diplomacy and relations are conducted—to understand the difference between these two propositions is fundamental. Recourse to violence is not only a legitimate method for settling international disputes at present, under certain circumstances it is the only legitimate method, the ultimate reason of state.

FUTILITY OF PRESENT COURTS

This fact explains the futility of present courts and of serious efforts at disarmament. It expresses also the source of moral contradiction in present life. In all domestic relations resort to violence is a crime. It is practical to treat it as a crime, however, because there is an alternative method, the method of judicial trial and decision. But in

international relations resort to violence is authorized, and it is authorized because of the absence of the alternative, the judicial substitute. In this region, and in this region alone among human relations, law is on the side of the use of violence. It is on the side of the use of that which everywhere else law makes a crime. And I invite you to consider the serious and fundamental nature of this contradiction between the moral sentiment of the world and the international law which it is operating under, and to ask if there is any probability that the future peace efforts of mankind are really going to be more successful in reducing or preventing war than the efforts of the past have been until this condition of things is changed. Disputes are bound to arise. If we do not want them settled by violence we have got to find some other way to settle them. And as I have said, the experiences of mankind in the past have discovered but one way, that of law administered through a court. Before anyone, then, speaks lightly of law and court in this direction, he is bound to remember that when disputes assume a certain kind of intensity we know of but two ultimate ways of settling them—the one, the way of violence applied by the interested parties; the other, the way of law, applied by parties as disinterested and impartial as human nature permits to exist.

UNDER WHAT LAW?

While the center of the proposition, then, lies in the idea of a real court, everything depends upon what law is applied by the court. Under what law does it operate? And recall again that the present law of nations contemplates and authorizes recourse to war. A provision of international law which outlaws recourse to war is therefore a pre-condition of a court which in a true sense shall be a true court of international law and justice. The one objection that I have heard is that a revision or the formation of international law is a laborious and slow process and that something needs to be done at once. Well, something does need to be done at once, but something that amounts to something and something that is more than a blind gesture of combined hope and desperation.

Now this something which needs to be done at once is simple and reasonably short in execution. It is largely a matter of eliminating everything from existing law that is concerned with war as a method of settling disputes. Do this, provide a court, and the remaining part of the task of perfecting and further developing the rules of intercourse and peace will naturally be taken up and worked out *pari passu* with the function of the court itself. And here, as in other practical measures, we must ask what the alternatives are. Even supposing it should take time to develop an international law which does not recognize war, I ask you, what better use can be made of the time than to employ it in this way? Or is it to be employed as Europe has been employing it since the so-called peace at Versailles, when six armed disputes since the Treaty of Versailles have shaken the system of Europe; and there are other disputes as bitter as any of these which have led to war, that are still unsettled?

I hope no one will take my word for the extent to which existing international law is bound up with war system. Consult the texts and decide for yourselves. The immortal

work of Grotius is entitled "The Laws of Peace and War,"—laws of war. Two of his three books are devoted exclusively to the discussion of war and that topic spills over into the remaining book. Its relation and importance has not improved in modern treatment. Let me recall to you the situation of the last Hague conference in 1907, popularly if ironically termed a peace conference. It adopted fourteen measures, conventions, rules, relating to international conduct, of which twelve related to the conduct of war and two related to arbitration and peace. Six to one in favor of war as against the rules of peace is a fair measure of the relative importance which war and peace have shown in existing international law.

LAWS OF WAR

The last war certainly gave us a sufficiently impressive appearance of the farcical if it were not tragic nature of the efforts by rules of war to humanize war. In the doctrine of self-preservation, military necessity and the like, international law leaves plenty of loopholes for any ingenious nation. But the necessity of the case is that the object of a warring nation is to win the war and not to lose it by reason of humanity and politeness. The law, however, is a question of procedure as well as substance. The procedure is quite as important as its substance. Regarding substance, the resolution of Mr. Borah, which embodied the project which my good friend Mr. Levinson of Chicago has been working on for many years, provided that, war having been made a public crime by the law of nations, a code of international law or the law of nations, amplified, expanded and brought down to date, should be created and adopted. As to jurisdiction, it says that a judicial substitute for war should be created, and if existing in part, adapted and adjusted in the form and nature of an international court modeled on our federal supreme court in its jurisdiction over controversies between sovereign states; such court to possess affirmative jurisdiction to hear and decide all purely international controversies as defined by the code or arising under treaties. The adjective "affirmative," a prefix to "jurisdiction," is, as you will have gathered from the words of my friend Mr. Hudson, an important qualification. The adjective signifies that any nation, great or small, can ask to have a hearing in any controversy with any other nation, and it thus guarantees what is indispensable to anything worthy to be called a permanent court of international law and justice, namely, that disputes which are serious enough to cause war may have an opportunity to be brought before the court. This provision is indispensable, because otherwise the court in the future will do what it has done in the past—break down when it is most needed, and will function only when it is not needed in order to prevent war.

JURISDICTION

Remember what happened in 1914. Serbia admitted all the demands of Austria's ultimatum except one, and offered to submit that one point to The Hague tribunal. But that tribunal had no affirmative jurisdiction, and neither does the present court of the league. So Austria simply had to ignore, not even pay any attention to this suggestion of the other party, and we know what happened.

Supposing that John Doe and Richard Roe have a dispute and Doe suggests taking it before a court. Roe replies. "No, I prefer to settle this matter by personal combat. I don't propose to allow you to have a court hearing. I don't propose to have the court meddle in this matter at all." Would not our civil courts be a joke under such circumstances? Would we think that we really had courts of civil law and justice, or would violence reign supreme whenever any individual or group of individuals felt that they were strong enough to resort successfully to coercive force?

There is one other point of almost equal significance regarding jurisdiction. Much has been made in this discussion and the public mind in my humble judgment has been much obfuscated by the distinction between legal and non-legal disputes, justiciable and non-justiciable disputes. The effect is obfuscating, for it tends to create the impression that certain disputes are intrinsically and necessarily non-legal. But all that legal and non-legal means is that certain cases are triable and other cases are not triable; and the important thing is, who decides what cases are triable and what cases are not triable. Any kind of case becomes legal, becomes justiciable, the moment the law and the courts operating according to that law declare that that particular kind of case is a kind of case that the courts should hear and decide.

WHO IS TO DECIDE?

Now at present any nation can decide arbitrarily that an issue is political and therefore non-legal and non-triable. It can decide for itself that it involves national honor or a vital interest, and hence is subject to no other adjudication than that of resort to arms. A prime condition of a permanent court of international peace and justice is, then, that law and the courts, not the arbitrary will of a party, shall decide what kind of cases under what circumstances are triable by the court. Now undoubtedly one of the chief and one of the difficult functions of those who draw up the new body of international law will be to attempt to draw the line in precisely such cases. This is a matter for experts and not for a layman like myself. But I venture the statement that if there is any real will to peace in the world, it is just those cases which are now alleged to be non-legal in nature which will be declared to be the very ones that most demand and exact the attention of the law and the court.

The third point to which I would call your attention is the question of the penalties for non-compliance with the decisions of the court, the so-called sanctions. Here again I quote the words of the resolution introduced shortly before the termination of the last session of the senate, by Senator Borah. The court is to have for the enforcement of its decrees "the same power as our federal supreme court; namely, the respect of all enlightened nations for judgments resting upon open, fair investigations, impartial decisions and the compelling force of an enlightened public opinion." The essence of that statement is that there is no effort to use armed force to enforce the decisions of the court against the recalcitrant party. In other words, the measure is logical—not merely formally logical but substantially logical in its adherence to the idea that war is a crime. It does not provide an exceptional case in which

war shall be resorted to. It should not be forgotten that the use of police power against an individual who is recalcitrant is radically different from the use of power against a nation which is recalcitrant. The latter is war, no matter what name you give it. It involves the use of army and navy, of artilleries and high explosives, blockades, starvation, poison gas, submarines and aeroplane bombs. You do not make that thing the less war by giving it the polite name of a police force. You cannot coerce an entire nation save by war. To outlaw war and in the same measure to provide for war is to guarantee the perpetuation of the war system.

INTERNATIONAL HONOR

But I do not need to dwell upon this, for the situation is the same with respect to this proposition that it is with any other proposition before the American public. I quote with much pleasure from the recent address of Secretary Hughes concerning the proposed entrance of the United States into the league court: "The truth is that the decisions of the court will have the most solemn sanction that it is practicable to obtain. When nations agree to submit a dispute to a tribunal and to abide by the decision, its observance is a point of international honor of the highest sort. You can really have no higher sanction than this, and it is one which will be all the more keenly felt when the decision is not merely one of a temporary tribunal but of a permanent court supported by practically all the nations of the world."

The case does not stand very different in the minds of its supporters from the proposition of the league of nations, as stated by Lord Robert Cecil. I shall not try to enter into all the minutiae of the exegesis of the covenant of the league. President Wilson and Justice Clark insist that it does mean the use of force on the one hand; Lord Robert Cecil and his friends that it does not. To make one exception to the outlawry of war is to open the door to any and all war; that is Lord Robert's statement. This proposition to outlaw war as it has been outlined is positive and constructive. It is not negative. It is not hostile to any other measure having a tendency to secure the freeing of the world from the menace of the war system. I hesitate, therefore, to contrast it even by implication with any other measure. For the forces of peace we need union, not division. Existing divisions among them are among the greatest assets of those people, powerful out of all proportion to their number, who believe in war.

LAW FOR WAR OR AGAINST WAR?

But, after all, a practical responsibility lies on each one of us. Each one has to ask himself whether he is expending his activities in behalf of some plan which is positive and constructive in effort, or which is divisive and so, relatively to what might be accomplished, is negative. There is no inherent rivalry between the plan proposed and the Hague court or the league court. In the passage I quoted the resolution provides that a judicial substitute for war shall be created, or, if existing in part, be adapted and adjusted. This provision opens the way to a consideration of the claims of the Hague tribunal or the league court, either or both. It will hardly be candid, however, not to point

out conditions under which the two plans may become practically incompatible.

Really, the conditions have already been laid down and you can apply them for yourself to the existing proposition. The existing tribunals, whether of The Hague or the league, operate under an international law which sanctions recourse to war. That is the first difference. Secondly, these courts, either or both, possess only optional and voluntary jurisdiction. I am not lawyer enough to know exactly what optional compulsory jurisdiction means. (Laughter.) There are some exceptions. There are some exceptions in the case of the league court where the jurisdiction is sometimes optional. But these exceptions are bound up with what to my mind is in many ways the worst feature of that court, namely, its connection with the interpretation and enforcement of the iniquities of the treaty of Versailles. As Mr. Hudson told you, without perhaps emphasizing the point quite the way I would, the cases where it has compulsory jurisdiction are the cases where disputes and treaties depend upon the Versailles treaty.

EFFECTIVE JURISDICTION

Thirdly, these existing courts operate under the full force of the distinction between legal and non-legal cases, which will deprive them of efficacy, it is safe to prophesy, whenever they are really needed to prevent war. I am not here to oppose any plan which makes for peace; I am not here in any way to get anything but instruction and enlightenment from the very straightforward and candid statement that Mr. Hudson has made here tonight. But we all have a practical issue to decide: However feeble and slight our influence may be, are we to use that influence in behalf of securing law against war or in behalf of an international law which is largely concerned with the rules of war? Shall we by the exercise of our influence declare that we are satisfied and that America is satisfied with a court which lacks effective jurisdiction, or shall we make it known that we and the United States so far as we count in the United States stand for an international law that treats war as a public crime and war-breeders as criminals?—that we stand for a real court where judicial decisions are a substitute for recourse to violence? I cannot decide these questions for you, none of us can decide them for anyone else; but every person surely needs to view this situation with his best thought and candor and make up his own mind upon just where he stands.

Secretary Hoover recently endorsed the idea of Senator Borah, but he added in his Des Moines speech that it was a counsel of perfection beyond any present practicability. While I disavow any desire or intention to speak for the influence of anybody but myself, for which I am bound, whether I want to or not to assume a personal responsibility, I do question the right of Secretary Hoover or anybody else to speak for the people of the United States or the world in stating that "While I am in favor of it, the world is not ready for it yet." I do not feel so sure that I am so much better or wiser than the rest of the world to justify me in making any such statement as that. (Applause.)

The question is one for us to decide. Are we really against the war system, or are we against it in feeling?—

do we desire to make some friendly gesture, to hold out a little finger a little way across the oceans of discord, but not ready to do something positive and soon? Are we ready to salve our conscience with a pious aspiration, some so-called "step," or do we wish to effect a significant and genuine change in international relations? Until this question has been put up to the American people and other peoples, I will not admit the insincerity of the will of the world—I do not speak of the will of the rulers and politicians of the world, but of the people of the world—the insincerity of its will against war.

A TEST OF THE WILL FOR PEACE

The proposal before us accomplishes one good sized step. It puts up to the people of the world—puts up for the first time in human history—a proposition which is simple, which is understandable, which is fundamental, on the basis of which the peoples of the world can record whether their will is for peace or for the continuance of the war system. And as I would again remind you, the question for our immediate and practical decision is not whether this proposition will put an end to wars, but whether we believe that it is worth while for us to make an effort, and to give the peoples of the world an opportunity to force upon the political leaders of the world the necessity of going upon record on this point. One thing is perfectly certain: If the peoples do not want war they will respond to this proposition. If, on the other hand, it should turn out they do want war, then war will continue with increasing horror. I for one do not wish to waste any further time or energy with any of these propositions which are perfectly futile if war is bound to go on.

Having heard a number of discussions and objections upon this point, I would like to ask each one of you before he commits himself to objection to the outlawry of war whether logically the objection does not imply that the war system is bound to go on? Now maybe it is, I cannot prove that it is not; but I only say that such an objection proves altogether too much, because it makes every effort, it makes every meeting and every discussion and every proposition such as we have here tonight or at any other time perfectly meaningless and footless, significant at most simply as a temporary relief of our own personal emotion. And meantime this proposition to outlaw war does put it up to the peoples of the world to find out whether they want the war system to continue or do not want it to continue.

STEPS, STEPS, STEPS

I want to say one word in conclusion about a matter that I should prefer to have said nothing about, this matter of steps, steps, steps. How long have we been taking steps to do away with war, and why have they accomplished nothing? Because the steps have all been taken under the war system. It is not a step that we need, it is a right-about-face; a facing in another direction. (Applause.) And when we have committed ourselves to facing in another direction we have all future time to take steps in. No advance in human history that was of any great importance was ever made by taking steps along old lines. Think of that proposition. Taking steps along old lines aids in

perfecting principles and methods that are already established, but they never initiate the great steps in human progress. These always come by finding a new method of attack upon the problem. The telephone was not arrived at by taking steps to perfect our vocal organs till we could shout more loudly. The self-binding reaper was not an evolution step by step out of the old hand cradle. The locomotive did not originate by improving our breed of horses, any more than the use of animals in transportation grew by steps that we took to improve our legs. The internal combustion locomotive did not come by steps taken to improve the steam locomotive. I submit to any engineer that no significant step forward in mechanical improvement has ever occurred excepting by finding a new method of approach to get around the obstacles which had piled up and blocked old methods. And the same is true of all social progress. I believe the fallacy which most paralyzes human effort today is the idea that progress can take place by more steps in the old wrong direction. We can, if we please, take steps to perfect the international law and international courts under the old system, but let us not delude ourselves to think that in improving details of this system we are taking a single step for the elimination of the war system of the world.

EVOLUTION OF LAW

If there be somewhere some grinning devil that watches the blundering activities of man, I can imagine nothing that gives him more malicious satisfaction than to see earnest and devoted men and women taking steps, by improving a legal and political system that is committed to war, to do away with war. The proposition to outlaw war is a step from the standpoint of law, because it means that the development of law which has been going on for countless ages is now to be extended to the only realm of human relationship where violence still controls. If we look back to savage times we find a time when every human relationship that gave rise to dispute was settled by private combat. We have now substituted law and the court for every direction but one. From the standpoint of law, then, I say that the proposal to outlaw war is a real and a logical and a culminating step in the evolution of law. But from the standpoint of war it is no step to improve the rules and laws of war. It is a right-about-face to change the whole method.

It is impossible to anticipate and answer all objections, but there is a misunderstanding which I find is frequent. It is assumed that this plan is a rival to discussion, conference and negotiation. What an absurd idea! We might as well allege as an objection to the civil courts that their existence precludes negotiations between parties to a dispute. The contrary is obviously the case. The existence of courts, in making recourse to private violence a crime, obviously stimulates and promotes recourse to discussion, conference and negotiation. At present, why is it that so much of international conference and negotiation is tainted and futile? Because it goes on under the shadow of the war system. It is this fact which has done so much to make diplomacy a synonym of intrigue, concealment, and trickery. Outlaw war, and instead of discouraging the meeting of the nations of the world for frank and open

discussion and conference, for the first time in the history of mankind you release for conference and negotiation the intelligent good will of the peoples of the world.

I have referred several times to the fact that this outlawry of war is a new mode of approach, an attack from a different angle. And in conclusion I wish to refer to it again. We are asked not merely, what is the ultimate method of procedure, but how are we to proceed? Well, this new method of approach applies here, too. Other schemes for peace, excepting the purely educational and moral ones, have relied upon the initiative of rulers, politicians or statesmen, as has been the case, for example, in the constitution of the league of nations. Here at last is a movement for peace which starts from the peoples themselves, which expresses their will, and demands that the legislators and politicians and the diplomats give effect to the popular will for peace. It has the advantages of the popular educational movement, but unlike the other educational movements for peace it has a definite, simple, prac-

tical legislative goal. When we consider the extent to which politicians, left to themselves—I am especially referring to those diplomats who have to deal with foreign offices—the extent to which they are tied up to the political tradition and institution of war, until they think and act almost entirely in its terms, excepting when the dislike of the common people restrains them, it is not necessary to point out the importance of this difference. Just think what a difference it makes whether you begin with the people and end with the politicians, or begin with the politicians and end by putting something over on the people.

There is one obstacle that is worth discussing. That is our own apathy, our own skepticism, our own half-heartedness. Let us get to work to concentrate public opinion upon this issue and induce the peoples—first, the American people—to compel recognition of this proposition by the politicians, and the theoretical objections that can be heaped up from now to doomsday will vanish like the morning dew before the morning sun.

Next Week Dr. Hudson Will Reply to Dr. Dewey and Both Speakers Will Answer Questions.

A Basket of Summer Fruit

By George Lawrence Parker

HORATIO the layman met me on the street a few days after I had returned from my summer vacation. Being a man who often starts a stream of thought by commonplace questions, his greeting was that time-honored one:

"Well, you've had a good vacation, I suppose?"

"Yes," I said, "one of the best."

"Been down on Bingo farm, where I saw you in July? Caught any more fish?"

"Fish of all sorts," I answered; "fish of the lake, fish of the mind, fish of the soul, fish of national and international importance."

"Like all fishermen, you go quickly from the small to the great," and Horatio's eyes looked at me in that quizzical fashion that often makes me want to tell him all I know: "You have a way of making your fish grow, out of water, don't you? Lost all the biggest ones, I guess? Tell me about the fish of the lake first."

"I'm not so sure that I lost all the biggest ones, Horatio; not so sure at all. Those Cape Cod lakes have a way, you know, of rewarding a fellow most surprisingly. Like all of God's gifts, you must take them first on faith, but after awhile they come out from the secret place and, behold, they reward you openly. Now, just in passing, it might be well to remind you, Horatio, that while Americans travel far to see the lake district of England, haunted by the sweet memories and ghosts of Wordsworth, Coleridge, DeQuincey and the rest, they might well travel lesser distances and see the lakes of Plymouth and Barnstable counties, gem-like bodies of water set in the midst of birch and small pine, hidden from the passerby and from the swift auto, but reflecting in clearest waters the restful strength and peace of God."

"Of all the fish I caught this summer I think I would name first, Horatio, this discovery of beauty in everyday surroundings. I often reminded my very restless soul of this fact on many a quiet evening, evenings when back of Bingo farm the lake shone, as Scott said of Loch Katrine, 'one burnished sheet of living gold.' I am too impatient to claim that I have yet learned the lesson perfectly; but I have begun at least to study the fact that if I am ever to find beauty anywhere I must find it near at hand, not in some remote, far-off corner of the globe. If the greatest beauty of all is to be mine, beauty of soul, I will not find it in India, nor in Constantinople, nor in London; not even in the great art galleries, nor in the Himalaya, but directly in my own soul, very near, very close to me, in the very me that I carry around with myself every hour and minute. Horatio, if I don't find beauty and satisfying fulness there, I won't find it anywhere. Oftentimes this summer, as I realized how available this inner beauty is, for me and for everyone, the very closeness of it frightened me, while it lifted me up with an almost inexpressible joy. I will tell you how this came about."

"THE HEART OF NATURE"

"Yes, you might do so," said Horatio. "Suppose we be truly democratic and sit here on one of these benches on Boston common, while I listen to you under the inspiration of these historic environments. I may not follow all you say, but I'll give you a 'fair field and no favor.'"

"Well," I went on, "I had been reading that most remarkable book by Sir Francis Younghusband, 'The Heart of Nature,' and as he fired my imagination with his descriptions of the Sikkim and Teesta valleys, of Kinchin-

October 18, 1923

THE CHRISTIAN CENTURY

1335

jungle and of Darjeeling, or forests full of tropical beauty and colored with orchids and ferns, I longed to leave the bounds of 'these United States,' to cut away from all routine and humdrum, to forget 'problems' and politics and coal strikes and the patchwork 'denominational mind,' and to launch my boat of life and my destiny away out there with Younghusband on the free, far confines of the universe. My soul battered away in its cage, the cage built for all of us by the unseen fingers of swiftly-weaving years, and demanded a redeclaration of its primitive rights. 'O to be away from all the low detail of life,' I cried, 'and to taste life itself, life at its biggest and best, life at its fullest and freest, not the freedom of the low desires, but the liberty of the best I know—to be something more than a civilized man, to be a soul among the limitless surroundings—'

"A great and true protest; I quite agree," said Horatio. "Yes," I returned, "and justified, too, for the time being. But, you know, Horatio, one night, in the midst of my cage beating, I took up my New Testament, perhaps in self-defense, perhaps in desperation, and read page after page of it. By force of my inner circumstances I soaked myself in it, which after all is the only way to read it. As I read on and on, something new leaped upon me from the old and well-known printed columns. Unconsciously I still carried in my mind the pictures of Younghusband's great story. Then, gradually, a new comprehension of the story of Jesus stole over me. In sharp outline, as never before, the simplicity and limitations of his human career stood out. He never saw India nor the great Himalaya! He never journeyed as far as from Chicago's lake front to Boston common. Little Palestine that he traveled over was somewhere near the size of Connecticut. It flashed upon me that all the movements of his life are described in most minute and tiny phrases, such as 'he went over to the other side of the lake,' 'he went up to Jerusalem,' 'he must needs go through Samaria,' 'he went up on the hill and sat down.' What tame descriptions! What home-like comings and goings! What almost suffocating distances! What closeness of human touch! What narrowness of experience!

GRANDEUR IN SMALL SPACES

"And yet, Horatio—and this was what leaped out upon me like an angel of new light—out of those little spaces still shines a grandeur greater than that of the Himalaya. You don't need to toil and strain to prove this; it is actually there, evident in every word and gesture of his life, and in every recorded memory of him that has come down to us. Laying aside all later theological definitions of two thousand years, and the prejudices of his early biographers, the simple fact still remains that out of those narrow roadways of his life Jesus outtopped the stars. He stepped upward into the universal and the free and the unlimited. The soaring spaces knew him as an intimate inhabitant. He felt no cagebars; he simply disregarded them. He beat no ineffectual wings against his environment. He seems to have been unconscious of any 'daily round and trivial task.' A poor miserable lost penny, crouching in the corner, neglected by all but a poverty-threatened housekeeper—this poor sordid thing was heard by the ear of

Jesus and out of the dust of the morning sweepings he lifted that song of the penny and made it tell in unforgettable accents the love of God! There's your daily round and trivial task set to a new tune! There's routine lifted until it becomes rapture! There is life's poor alley-way lifted to an avenue of æonic existence!

"The more I read that night, the more I saw that we have not begun to comprehend the simplicity of the elemental and eternal things as Jesus saw them. And the still greater marvel, to me, is this, that whenever he marks out a path for his own feet he seems to expect me to follow in it as freely and as naturally as he walked in it. Let the dogmatists and creeds debate as they will and 'distinguish and divide' between his humanity and divinity; let them measure him with their pint cups as they please, the plain fact is that when Jesus sees light he at once calls on me to see it; when he sees God in the purity of his own heart he calls down the path to me, 'Blessed shall you be, too, if you are pure in heart, for you also shall see God!' And if he performs great miracles, setting the multitude agasp, he quietly whispers to all who will listen, 'Greater works than these shall ye do after I have gone to the Father.' Everywhere he shares with everyone everything he knows of God! This, Horatio, is to my mind the one miracle of the universe, this self-effacement of reality; it was this that Jesus practiced all alone. It is life's divine paradox. We are rich in proportion as we know we are poor; we are comforted in proportion as we need comfort; we get all earthly things the moment we know that we do not really want them.

OUR PATHWAY—THE UNIVERSE

"And we get the whole universe with its freedom and its glory, when we realize that in very truth our own pathway is the universe; there is no other! We get the horizon of the Himalaya, and the liberty of the back of the beyond, and the reach of the land behind the west, as soon as we go across our own lake, or up on our own hilltop and sit down. We get all there is if only we look close enough at our own little Samaria and Galilee. As I compared Younghusband's great vistas and Jesus' great visions I could not help but say to myself, 'The noted English traveler truly found God in the far spaces and nobly has he told of God's wonders there where few men can follow him. But the traveler in Galilee, with so few miles per day to his credit, found God in every step of the way; and then called all men to come along and bring God's wonder with them; he knew that all men deal with such things as bread, money, clothing, houses, lands, sparrows and ploughs, and out of these Jesus brought his discoveries of the principles of the life of God in the souls of man. If only we could find the divine where Jesus found it, Horatio, instead of on the opposite side of the globe or up some inaccessible mountain, I think we could hold back even the economic waves and social upheavals that now threaten us, and could send the dogs of war howling back to their caves, never to emerge again.'

"You see, Horatio, today we get news from the great Everywhere in five minutes. Radio concerts pour in upon us from all the compass. Before breakfast we take our paper and read one headline about the Ruhr, another about

the coal strike, another about Henry Ford, another about the murder in the next town, and the result is that very soon our whole mentality is a headline mentality, and our spiritual reservoir has become the dumping-ground of all the refuse and ugliness of the world."

"But you can't turn back the hands of the clock," muttered Horatio.

"No, and I don't want to," I replied warmly; "but I also don't need to mistake the ticking of mankind's clocks for the swing of God's pendulum. There's a central time-beat at the heart of the universe, and our main business is to set our clocks by that. From this central time-beat Jesus refused to be moved; and instead of making him a 'stay-at-home' it made him the most progressive soul among men. And I tell you, Horatio, until we move forward to his time we shall only, more and more, go on in our childish supposition that clock-ticking makes sunshine and daylight. The trouble with us today is just what it has ever been: we have eaten so heartily of the tree of knowledge that we have no taste nor digestion left for the fruit of the tree of wisdom. We know too much in ten minutes to know anything for very long. We know too much about what we really don't know, and as Mr. Dooley said, 'a great deal of it isn't so anyhow.' We get so many facts flashed at us and upon us that no light can make its way into our soul. We run to radio and telegraph to learn what the world is doing, but forget that the most marvelous world of all is directly underneath our own waistcoat! Within twelve inches of our eyes beats and throbs a world more multiple than the stars of heaven, busier than all the telegraph offices that tick out the affairs of men; a world whose high diplomacy and great inter-universe relationships make our earthly policies and wonderments look like marionettes in comparison.

JESUS' SMALL WORLD

"It is this inner world that Jesus dealt with when he 'went up on the hill and sat down.' This world, so real to him and so possible to all of us, kept him ever interested, eager and alert; and I for one believe that any man who thus keeps in touch with this inner universe need not know a dull moment of existence. Even our weariness would interest us, like the ebb tide of the sea.

"That's all very well," said Horatio, "but can you keep our vast modern world of machinery from smothering this inner world? Can the two possibly live together? And won't there have to be a sort of class distinction between the inners and the outers, those who contemplate the heights and those who run the levels of our life? Can the stars get along happily with what Lowell called 'earth-born mists and smoke of kitchen fires'? After all, we have got to be fed and clothed and sheltered and transported."

"That is true," I parried, "if we continue to define the inner world in terms of ancient and medieval thought. If real spirituality is thought of as quiescence and nothing more, or as belief in infallible books and unusual miracles, or as bound up with dogmas and priesthoods, then class cleavage in life and thought is inevitable. But, Horatio, there is possible today a valuation of our world that will bring spirituality up to date. Why not value our mod-

ern machinery and vast energy at its true worth? Why should it always be called, with a sneer, 'materialistic'? Why should I have been taught in my boyhood that it was religious, or almost so, to know just how the ark of the covenant was built, and what the dimensions were of Solomon's temple, and now be told that the Woolworth building and its like are monuments to modern greed? Why should we not come out frankly and say that our so-called modern materialism, after all, has something to its credit?

CITY ARC-LAMPS AND STARS

"I have told you how deeply I love my little Bingo farm on Cape Cod, with its pines and lakes and mists and sunsets and whispers of God. But am I not conscious, also, that the patter of millions of human feet on the city pavements is like the rainfall of the Almighty? May I not feel his energy and light in the arc-lamps of Broadway as well as in the stars? Is he not in the silence of the sleeping metropolis as well as in the quiet Cape Cod landscape? And as between the past and the present is he not in the journeys of Younghusband and Scott and Steffanson and Donald Macmillan as truly as he was in those of Brewster and Carver and Winslow, or of Drake and Raleigh? I am not irreverent, Horatio, when I say that God must be brought up to date. I would be hopeless if I felt God had deserted the world after he saw the glory of bygone days, but allowed none of it to our poor 1923. What we need to do now is to use the newspaper phrase and stamp every thought of God with the words, 'for immediate release.'

"Now I must go on my errand, Horatio; but let me give you Whittier's word as my own:

Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there
Are now and here and everywhere.

As Horatio bade me farewell he looked across toward the Old South meeting house and said:

"There are more fish in the sea than have ever yet been pulled out, I suppose."

"Yes," I replied, "for every sea is a sea of God, whether we sail in a Pinta or a Santa Maria, or whether we sail in Leviathans and Majestics. His waves roll at our feet in 1923 just as much as ever they did in Israel's day, or in 1620."

When Horatio had gone I noticed a golden light on the state house dome; and humbly I wondered if my dull eyes did not there see a sight as glorious as Moses saw on Pisgah's height.

Song

THE love within my heart—
I kept it there so long
That life despaired of joy,
The blessedness of song.

Then out into the world
I took my love again—
See where it leaps and sings,
Along the ways of men!

CHARLES GRANGER BLANDEN.

Archbishop Soderblom

By Finis Idleman

SINCE the world war there has been an increasing interchange of ambassadors in every realm representing our associated life. The church on either side of the Atlantic has been especially alert to the need of re-establishing broken contacts and of discovering new friendships. Deputations from America have visited England and Europe at frequent intervals. The churches of Europe and the British Isles have sent us their choicest spirits as interpreters. It is most apostolic and has had very much to do with the better understanding and with the revealing of the common longing of the church universal for an intimate co-operation and closer unity.

Among the European representatives none comes bringing more eager and sincere greetings or more potential results than the Archbishop of Upsala, Nathan Soderblom. He arrived in New York about October 1st and will tour the United States to the Pacific coast and return. He will speak in many cities and under various auspices. He will bring at once the message from the churches of Europe and will be given opportunity to gain an adequate comprehension of the mind of American Christianity. Possessing the rare combination in one personality, of high position and open-mindedness, he will find both a cordial and universal welcome and be able to know the mind of the western church.

POWERFUL INFLUENCE

Archbishop Soderblom is the most powerful single influence in European Protestantism. He comes from Sweden where all but sixteen thousand out of six millions are members of the State Church, which is Lutheran. It is at once the largest solid bloc of Lutheranism in the world. The see of Upsala is therefore the determining force in the Lutheran church of Germany, Estonia, Latvia, Finland, the Baltic provinces, Austria and of the Balkan regions. Possibly the best evidence of his forceful personality is to be found in the fact that while the see is conservative it recognized in him such capacities that it elected him as its archbishop, notwithstanding he is a radical.

He is just the kind of ambassador America will like. The insignia of his office and the heavy cross of gold which seem rather needless to us, will soon be forgotten in the irresistible charm and boundless energy of this son of the Vikings. If Martin Luther could reappear in Germany and, passing through Wales, add to his personality the political sagacity and canny discernment of Lloyd George and, continuing his journey across the Atlantic, could clothe this combination with the universality of Roosevelt, he would have the composition of the soul of Nathan Soderblom. Here is a true son of Wittenberg, and its best interpreter, possessing at the same time the shrewdness of "little David" and equally capable of performing as many functions as the noble son of Harvard. He is reviving the influence and reinterpreting the teachings of Martin Luther as the genius of the Protestant reformation. Surrounded by warring nations and widely separated divisions of the church, he is marvelously alert to the delicate relationship

now existing and is able to hold established contacts with extraordinary grace and effectiveness. The Rooseveltian facets of his capacity appear in the varied functions of a teacher who commutes between universities; of a radical upon a conservative's throne; a preacher for the cathedral and at home in the forum; a democrat wearing the purple and doing it with consummate grace; a linguist who constitutes in himself a perpetual pentecost where every man hears in the tongue wherein he was born; an organist ranking with the few great masters of Europe. From Michael Angelo forward, not a dozen men have been masters in so many realms.

FROM NATIVE HOME OF FREEDOM

This middle aged, medium sized child of the North, comes out of the native home of freedom. He is vigor, democracy and modernism breaking through the age-old formalism of continental Europe. He is not imposing. He could not be. His sky blue eyes and kindly soul and irenic purpose and irresponsible interest in everything and everybody, do not combine to make a demigod.

Unconsciously he betrays the sense of a conscious mission, which will make an appeal to American Protestantism. One cannot hear him often or read what he has written without being convinced that he regards his elevation to the most influential office in Protestant Europe as a call of God to assist in restoring the unity of the church and to bring peace to Europe and to the world. Merely to hold such a conviction is enough to make a small man great. But when rich personal gifts are joined with that conviction and both are elevated to a position of interracial, interdenominational and international importance, we may well believe that he has come to the kingdom for such a time as this. Both his first messages in America, as well as his recent book, "Christian Fellowship," issued under the editorship of Dr. Peter Ainslie, breathe his passion for the unity of the church. That passion is fortunately capable of being interpreted to a church divided by national and racial and linguistic antipathies.

AT GENEVA

Nothing could better illustrate the value of such an interpreter as the archbishop than the conference on Life and Work, called in Geneva in 1920. It was attended by delegates from forty communions, including the notable patriarchs of the Eastern Orthodox church. The fires of a common yearning burned in all hearts but the torch all but flickered in the long and painful process of communicating any flaming utterance across the abyss of tongues. Every address had to be interpreted in French, English, Greek and often German. Even this did not allow for those delegates whose home was in Middle Europe. But when Soderblom arose to speak, he ignored his native tongue and, having spoken in one language, became his own interpreter and carried to every representative present in all the languages, both the idea and the spirit of his address. He was the inspirer and mediator of the conference.

When we reflect how difficult it is to get differing minds of the same race and language to see one another's point of view with fairness and considerateness, how invaluable to the cause of peace and unity is a man whose scholarship,

capacity and sympathetic understanding enable him to bridge the chasms of division and strife. That a man of such gifts and in such a position should dedicate himself

to the two most needful and fundamental tasks of our time, the unity of the church and the peace of mankind is cause for profound gratitude and encouragement.

Seeing Red

THE president of the American Bar association, in his address at its recent annual meeting, warned the assembled defenders and manipulators of the law that there are 1,500,000 "Reds" in this blessed land of ours. The president of the Southern Pine association, in his presidential address, modestly reduced the number to 300,000, but made up for his conservatism by discovering 12,000,000 radicals. Presumably he meant 12,000,000 adults and voters, so we would have to bring the number up to about one-third of the entire population of the country to get the grand total for whom they speak. It looks like practically all the worthy estimator's political opponents must be included in his count. The secretary of the National Civic federation, never yet put on the "index" by any conservative organization, says that in sober truth there are not more than 15,000 real "Reds" among us. It is rather amazing that men with the brains possessed by the above quoted gentlemen should lend themselves to such nightmares. It is pathetic when millions of sober but busy citizens take such fictions as sober truth.

Social reformers can be forgiven when they grow a little radical in expression, for they are vicariously bearing the burdens of the oppressed and arguing the case of those who have not the power to argue for themselves. But here are men who possess all the good things of life. For them tradition, the organized forms of social order, the law itself and all the torpid streams of social inertia stand in defense. It hardly becomes them to copy the wild exaggerations of the "Reds" themselves when they report upon their enemies. This is only illustrative of the fact that the "Red" and the reactionary are of the same kidney. One is on the far right and the other on the far left, but both are radical in judgment. As propagandists the ingenuousness of both is admirable; as leaders of society neither can be safely followed.

Reaction has been in the saddle since the war and is riding to its doom. We used to have a homely saying on the farm that if you would give a calf the rope it would break its own neck. The reactionaries have the rope. They seem to have learned nothing from the "Reds" except to copy their violent judgments.

* * *

Democracy in the Discard

Some time ago I rode all day on a train with one of these doughty defenders of the status quo. He was large of girth and the "girth" was handsomely decorated with a sparkling watch fob that denoted both affluence and an exalted place in the lodge. He, like another noted wealthy gentleman, seemed to be "in a position where men seldom dispute my opinions," so he gave these opinions with a monarchical finality. One of them ran as follows: "Do you know what I would do if I had the power? I would turn that whole bunch of politicians at Washington out to grass and put one hundred self-made millionaires in charge of this government and forget it. Then we would have some efficiency." "O, yes," we innocently answered, "you favor the Lenin idea." That brought a flash of lightning from his eye and a roll of thunder from above the bejeweled watch-fob. "The only difference," we blithely continued, "seems to be that Lenin wants a dictatorship of the proletariat while you would make it one of the plutocrats—principle about the same." The remainder of the day we rolled along over the prairies in sober silence. I had numbered myself with the "Reds."

When, back in 1898, we embarked on an experiment in "benevolent assimilation," we were treated to a good deal of talk and editorial comment about the inanities and glittering generalities

and doctrinaire theories of the declaration of independence. Fortunately, we have returned to the sober traditions of the fathers of our democracy and are now busy educating the Filipinos for independence instead of benevolently assimilating them. But essential social democracy had a bad day of it for the nonce and there are those now to whom Mussolini, with his "tired of liberty expression" is a hero to be admired. With him they would "pass, without the slightest hesitation, over the body, more or less decomposed, of the goddess of liberty."

Harry F. Atwood of Chicago, president of the national constitution association, is reported as saying, before a meeting of prominent citizens in Cleveland, that "the makers of the constitution feared democracy and warned us about it." Then, to bring the warning down to date, he is quoted as adding, "Democracy is a government by which people speak and act directly, the very thing which Russia suffers from." Well, Jefferson was called a "wild visionary," and Madison, who wrote the draft of the constitution, was dubbed "a mild but impracticable idealist," and Lincoln was scorned as ignorant, provincial and uncouth, but we have awaited this deliverance to discover the fallacy that ruined them all—"government of the people, by the people, and for the people"—and all the rest. Lenin is the real apostle of democracy. We had heard from somewhere that he was a dictator who denied to the millions any say about government, but that must have been in a dispatch to the Tribune, dated from Moscow though written in Riga.

* * *

Church Peace Organizations Pro-German

The Ohio council of churches is setting up a state-wide peace campaign. It was projected some months ago and will be executed in late October and early November. All the great church peace organizations will participate. It will be above partisanship—unless it is partisan to support the world court idea. That proposition seems, at present, to be backed by a minimum of the Democrats and a maximum of the Republicans, but as both support it the churches can safely do so also.

In the May 1st issue of the Ohio Journal of Commerce, there was published an "exposé" of these church societies, signed by "Siramec," a regular staff writer. He specifically names the Federal Council of churches, the Church Peace union, the World Peace foundation and the World Alliance for international friendship through the churches, and categorically says of them, "Each of these organizations, according to the Lusk committee, was originally a pacifist body formed by agents of the kaiser."

Now the Lusk committee could see something pink in almost anything that was not black with reaction, and this writer, "Siramec," resorts to a type of evidence well established among those who see red. Madam Schwimmer and Louis P. Lochner—they who induced Henry Ford to outfit the peace ship—were reported by the Lusk committee to have sent a cablegram to the Woman's Peace committee at Amsterdam saying that as a result of a conference in which representatives of two of these organizations participated, meetings would be organized to promote President Wilson's proposals for a neutral conference.

The missing link is supplied by the writer in the amazing intelligence that these two peace advocates are "now known to have been agents of the German government." This still leaves several links missing, but a pair of vivid red spectacles has no trouble in supplying them. Of course, the next link in the logic would be that President Wilson was a German agent when he proposed

that the neutrals hold a conference to promote peace. All real peace lovers know that peace should have been dictated after a corpse-strewn march to Berlin. This amazing revelation of Germanic connections with our great peace organizations is given a crimson spotlight finale by the declaration that when Mr. Lochner wrote Dr. Frederick Lynch of the Church Peace union to "let me know when you need money," he "referred to German money."

* * *

Communism in Church and State

The Ohio Journal of Commerce reported in the very next issue that the "Y. W. C. A. for several years has been controlled by communists." As a result of adopting the "social ideals of the churches" (adopted by the Federal Council of churches, the Y. M. C. A. and a score of denominations besides) they became advocates of the minimum wage. And "the agitation for a minimum wage, now happily ended by the supreme court, had been maintained, not by organized labor or by the working girls, but as a part of revolutionary propaganda to create discontent. That it was inspired directly from the Red International is shown by documents seized in the raid upon the Red convention at Bridge-man." The fact that the minimum wage was adopted in many lands years ago does not affect the legerdemain by which it was a creation of Moscow since 1917. The next step would be to prove, by the same irresistible logic, that practically all the governments in the English commonwealth of nations, as well as several of our states, are communistic.

A goodly catalog of this sort of thing could be cited, running

all the way from the Wall Street journal down to some country newspapers, but one more citation will fill our space. It is from Industrial Progress, of Washington, D. C. This journal has seen a lot of red ghosts stalking through churches, but this one refers to the woman's conference on industrial problems held in Washington in January of this year. It was called and managed by the secretary of labor and the way in which he did it convinced the editor that "there are sinister influences at work, forces which penetrate into the machinery and functions of government itself."

Secretary Davis invited the woman's trade union league to participate in this conference. Of course, he should have invited the business woman's association instead. Their opposition to the limiting of hours for woman workers qualifies them. But he did not do this, and it is the Bridgeman raid that again furnishes the evidence of "sinister influences." The woman's trade union league proposed to organize the wives of trade unionists into industrial housewives leagues" and a document was found in the Bridgeman raid advising that efforts be made to penetrate into this new organization. It says that "with the introduction of new blood it could be made a powerful weapon." It is perfectly clear to any bloodshot eye that if a communist thinks there is a field for red evangelism anywhere, those who occupy that field are guilty, and if a governmental office has anything to do with such guilty innocence, it is proof positive that "sinister influences" have "penetrated into the machinery and functions of government." It is comforting to know that there are a few doughty apostles of the status quo left to save civilization.

ALVA W. TAYLOR.

British Table Talk

London, September 25, 1923.

TO THOSE who begin to take a pensive delight in remembering the days when Victoria was queen, there was but one outstanding event in yesterday's news. John Morley was dead. He was in later years—much to his amusement, I imagine—Lord Morley of Blackburn, but to all who are fifty and over he was still "Honest John," our ideal of a statesman with principle and a fearless spirit. What a crowd of memories troop up as his name is written, thoughts of that busy center of the weaving industry, Blackburn, where he spent his early days, the son of a surgeon of the dissenting interest. It is a town where my own boyhood was spent and among our heroes were Sir Robert Peel, John Morley and A. N. Hornby the great cricketer. It was characteristic of Morley that he chose for his territorial title the name of Blackburn—a place of busy industry with a host of chimneys rising out of the valley and a place where busy, cheerful folk spend their days.

* * *

Morality and Religion

Imagine a boy, trained in a dissenting home in the '40s and '50s; his father a surgeon in a town devoted to the cotton industry, with a puritan faith. Then pass on to Cheltenham and Oxford where the star of Newman was beginning to set. Afterwards give him a place in the circle of philosophic radicals gathered around John Stuart Mill and of positivists with Frederic Harrison still in his youth as their enthusiastic champion. Remember too, that those were the days when agnosticism was thought in many circles to be the inevitable outcome of modern science. Then with such influences at work, Morley's spiritual life can be understood. He never lost the impress of his early dissenting home. He came to hate many things which he had heard in the conventicles of his youth, but he is said to have retained wistful memories of them and the real faith which was found there, and above all the hope that burned in them. But Morley remained to the end an agnostic, with a deep reverence for the faith of

others. For him there was but one range for the human spirit. Between birth and death its life must be lived. It is strange that to such a man the Free churchmen gave an affection such as they gave to no one else save Gladstone the high churchman. Free churchmen are often attacked unfairly. When it is remembered how they proved the most loyal supporters of the high churchman, Gladstone and the agnostic Morley, clear evidence is given that they think of national righteousness first, and not of their own sectarian interests. Morley was a great public soul and with him there passes one of the last of a group to whom we pay our reverent homage. And yet it must be added that he and the men of his school seem to have dismissed very hastily the claims of a spiritual faith, and they were curiously blind to many things revealed to babes. It is characteristic of Morley, who loved his dog, that he closes his "Recollections" with this little picture: "My little humble friend squats on her haunches, looking wistfully up, eager to resume her endless hunt after she knows not what, just like the chartered metaphysician."

* * *

The Church Congress

The autumn congress of the church of England is being held this week in Plymouth. It is an occasion rather for testimonies than for legislation. As a rule, there is no lack of powerful speech in which at least the speaker delivers his soul. This week the subject is "Jesus Christ and the Modern World" and on Sunday the bishop of Woolwich delivered his soul to some effect. He said that civilization seemed to be lacking. We did not know what was going to take place. Hideous evils were going on under the present system. He was not blaming individuals, but the system in which we were caught. Want of work was causing degeneration of character, especially among the young men. It was not God's will that this should be, but it condemned the economic system under which we lived. In London at the present moment one hundred and forty-seven thousand families were living in one room, and two hundred and thirty-four thou-

sand in two rooms. These things ought not to be. Why could they not be remedied? It was said it would cost too much money. If they wanted to build a luxurious hotel in the west end to tempt people to eat things or a tea shop in Regent street millions would be subscribed in a week, because of the dividends they offered, but the building of houses to let at a rent that the working man could pay was such a poor speculation that no one would advance the money. Dividends were more precious than the souls of men, women, and children. These things were not according to the will of God, and when we modelled our lives on His will they would vanish.

* * *

A London Evangelistic Campaign

With October there begins a campaign which has for its end the awakening of London to the offer of the gospel. London is very hard to move. Seven millions of inhabitants do not make a city so much as a nation. In London, because of its very numbers, there is a great solitariness. If a man is to be reached it is by himself. In other places a whole group of workers may be brought to a meeting by one invitation, but a Londoner does

not live near his work as a rule and he cannot be drawn to a meeting as a member of a factory or an office. For these and other reasons, big central missions, though they are well attended and do much service, do not arrest London in any striking way. That is why the Free church federation is not holding great central missions, but a large member of district missions. The two missionaries, Lionel Fletcher and Douglas Brown, are going to many centers in the hope that their visits may give hope and encouragement to the local workers to go on locally with the good work. The danger, of course, is obvious that churches will lean too much on Douglas Brown and Lionel Fletcher. It is the besetting sin of the church in all ages to lean too much on its great preachers and evangelists. No one doubts that these two men are wonderfully devoted and powerful evangelists. They have done a work in the churches for which we thank God heartily. But they would be the first to cry out against any thought that unless they were there nothing could be done. Of some churches it can only be said, as Habakkuk said of others, that "they have fallen down and worshipped the net and burned incense unto the drag."

EDWARD SHILLITO.

CORRESPONDENCE

Too Intelligent to be Interested

EDITOR THE CHRISTIAN CENTURY:

SIR: I want most heartily to commend the suggestion of a few lines in The Christian Century of September 20 under the caption, "When Are There Too Many Churches?" You say, "The worst result of over-churching is that which comes through the disgust of the intelligence of the community. In over-churched towns, the most prominent men are often outside all of the churches. They refuse to decide between the tweedle-dum and tweedle-dee of the sects." That's just the point. A dividend church, a group of wrangling sects, a number of struggling little institutions always hard pressed for money and never meeting their financial obligations either to their pastor or to the business concerns of the town in a properly businesslike way—that sort of thing makes an appeal to the man outside of all the churches which is ridiculous when it is not pathetic. I had some brief experience in a town of 750 people and three churches. There were, indeed, individuals outside of any of these churches. In that sense, perhaps, it could be said there was still a field for all of them. But it should have been obvious that the work of ministering to those individuals and enlisting them in the church of God could have been done much more effectively and efficiently by one united church than by a church divided into three competing sects.

No, this talk of over-churching certainly is not a fad!

Minneapolis, Minn.

W. ROBERT CATTON.

"America and the New Race"

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to thank you for the article on "America and the New Race" by Edward A. Steiner, whose inimitable, logical presentation of a valid, Christian conception of the human race should be brought to the attention of everyone who has the welfare of the human race at heart, especially at this time when there are powerful influences at work that would inject race prejudice and hatred into our national life.

What a contrast between Dr. Steiner, who acknowledges humans of all races and colors as a part of the great brotherhood to which he belongs, and a Ku Klux Klan lecturer whom I heard recently! This imported lecturer asserted that the Klan stood for Protestant Christianity, and then to make a pretense of consistency he explained that he had nothing against the individual Jew, but as a race it had fulfilled its mission when the Messiah came to earth; leaving one to infer that now the Jew had no

right on this earth. Then he told us that the dark and brown races had an entirely different origin from the rest of us, again leaving us to infer that they are not human at all and so are no more worthy of consideration than other lower animals. As to foreigners—and I am proud of my Czechish birth—he said that this country belonged to the white Anglo-Saxons and the others had no right to be telling Americans what to do. He said that his idea of instilling loyalty and love of this country in the foreigners was to make every one of them kiss the flag. I wondered if he believed in flogging his children to make them love him! Then he praised our constitution and our declaration of independence. After the lecture I asked him if he believed in upholding the whole constitution and he said yes. So I asked him what about the thirteenth and fourteenth amendments. All he could say was that there was a difference of degree as there were differences of degree in crime! He then left me to talk to some one else.

Lamar, Colo.

JOSEPH PESTAL, M. D.

Near East Relief and Turkey

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has recently been called to an article in The Christian Century of August 16 by the well known correspondent, William T. Ellis, in which he gives the impression that the Near East Relief is out of favor with the Turkish government.

I will not attempt to answer Mr. Ellis' article, but will add that there is no question that some of the Near East Relief workers have spoken in the press and on the platform in America against the administrative processes used by the Turks in dealing with their Armenian subjects. Some of these have been asked by the Near East Relief organization to desist their attacks, and some have been retired from its publicity department because of their inability so to do.

It may be interesting to you to know that in cooperation with the Turkish government at the time Mr. Ellis wrote his article the Near East Relief was supporting in whole or in part something like 7,000 Turkish orphans, most of whom were within the bounds of the Turkish empire. From the beginning of the work of the Near East Relief in Turkey help has been given to Turks who were in need, and Turkish orphan children have been gathered into orphanages and aided at every center where the Near East Relief is carrying on its work. The Near East Relief hospitals have ministered to the needs of the Turks as well as to the Christians without discrimination and in some areas the Turks outnumbered the Armenians among the patients. The relations between the Turkish

October 18, 1923

THE CHRISTIAN CENTURY

1341

officials and the Near East Relief representatives in Turkey have been friendly, cordial and cooperative for the most part. A Near East representative has had residence for years at Angora at the request of the Turkish government and good relations have been sustained between government and the relief organization. When it seemed wise to withdraw the Armenian and Greek orphans from the Turkish empire this step was taken with the approval and cooperation of the Turkish officials.

Boston, Mass.

JAMES L. BARTON,
Chairman Near East Relief.

Morality of U. S. Soldiers

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "Modern Sex Morality," in the issue of October 4, this sentence occurs: "The boys in the camps and cantonments were protected from venereal disease by the most effective regulations that have ever been organized in military life."

This is evidently intended to mean that there was little venereal disease because the soldiers were compelled to lead chaste lives. This is absolutely false. The morality in the American army was little if any higher than in other armies. The freedom from venereal disease was due solely and entirely to prophylactic treatment.

Your misleading statement was doubtless due to ignorance of the truth, but it seems to me that Christian people should know the truth, and, if we ever have another war, work earnestly for better conditions among the soldiers. Why not obtain the facts about army life in the world war and publish them?

Bridgeport, W. Va.

H. A. BARNUM.

"What Is It All About?"

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Thomas L. Masson in his article on "What Is It All About?" uses this sentence: "The whole controversy, call the combatants in it what you will, . . . resolves itself into those who believe in the divinity of Christ and those who don't."

If Mr. Masson means this sentence seriously he is as far from the real truth about the controversy as the Golden gate is from the statue of Liberty. The controversy has not the remotest connection with the question of the divinity of Christ, nor even his deity. The whole issue revolves about the nature of the Bible. Fundamentalists contend for an infallible book to be interpreted literally.

Take the fight against evolution, for instance. What has that to do with the divinity of Christ? No, but it contradicts (?) a literal interpretation of the ancient Hebrew scripture in the book of Genesis. Or take the insistence upon the virgin birth as a fundamental. It has not a thing to do with the divinity of Christ, but only with the infallibility of the stories in the New Testament scriptures. Lastly, take the question of the bodily resurrection of Jesus. Has that anything to do with his divinity? Nothing whatever. It is purely and simply a question of evidence from the facts as reported by the New Testament writers.

Contributors to This Issue

JOHN DEWEY, professor of philosophy in Columbia University; author "The Reconstruction in Philosophy," "Human Nature and Conduct," etc., etc.

GEORGE L. PARKER, Unitarian minister, Newton Center, Mass.

FINIS IDLEMAN, minister Central Church of Disciples, New York City.

I am not discussing the merits of any of these issues, but merely stating the fact as to the controversy, in the interest of a clear understanding and of clear thinking.

Wakefield, Mass.

HARVEY J. MOORE.

THE SUNDAY SCHOOL

Missionary Teachings of the Prophets

ISRAEL presented God as a cure. This is fundamental. Yesterday I heard Dr. Norwood in the City temple. In the midst of a strong sermon he said: "Israel went directly to God. An ancient prophet would call the Russian famine an act of God. While the ancients could learn science of us, we could learn religion from them." This is a truth we need to learn, for intellect alone will not suffice. We do not avoid sin because we know all about the results. I have come to hold that nothing but religion affords the power to hold us to the right. At dinner tonight one of my friends spoke of a picture which he saw at Hampton court. It represents Joseph tearing himself away from Potipher's wife. On his face is the look of grim determination to do the right. Tell me, whence came that power to overcome temptation? From breeding? From education? From fear? No, only the power of a godly conscience, trained from childhood afforded that ability. And I do not hesitate to go further and to say that where religion is lacking, power is wanting! In China, a group of American and British bankers were at dinner. The conversation turned to the large amount of embezzlement and thieving among younger men employed in these institutions. A Y. M. C. A. secretary present asked to be allowed to put two questions. First he asked, "How many of you men went to Sunday school and church when you were boys?" Practically all did. Then he asked, "How many of your children are receiving any religious instruction?" Almost none was! "There," said the secretary, "is your answer."

Now, the prophets of Israel gave to the world a righteous and holy God. Who was it who said, "I tremble when I remember that God is just." The fear of God must be put into every child's heart. The blazing, white holiness of God must appear. Erasmus Wilson, the Quaker editorial writer, used to say, "In my Quaker home we always faced this question, 'Is it right?'" He adds that moral suasion usually was enough, but when all kindness failed there was a meeting in the woodshed where the father produced the whip. The results were wholesome. The moral laxity in modern homes accounts for the sins of today. Nothing, absolutely nothing, will keep your boy or girl pure, honest and industrious but faith in God. Only religion will make one go right. Said a fine man to me today: "I have played the game on the level up to this hour and I could not have done it unless my conscience had been trained in my home." Godless boys and careless girls can be traced to spineless homes. Israel gave the nations God. Others might tell you how, Israel told you Who. We live in a time of verbosity; floods of talk and theories deluge the world. Godless science does not help any. We must get hold of God. I beg you not to think of yourself as an old fogey because you still believe that only God can sustain us. Why, that is the freshest discovery! And right here let us put in a kind word for all the plain mothers who teach little hearts to pray; all Sunday school teachers who, so slowly, build up the consciences of children; for all preachers of the gospel, who in season and out declare the power of God and point the way to him. Atheistic socialism will never solve life's problems. Godless professors will never shed light on a sad and darkened world. Intellectual light is a pale, cold light—like the moon's.

Israel gave us God and today we need to know that God stands in the shadow, keeping watch above his own. Something must be done to stop sin—God is the only cure.

JOHN R. EWERS.

*Oct. 28. Isa. 60:1-8; Jon. 4:10, 11; Micah 4:1-8; Zeph. 3:9.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Science Exalted in Unitarian Church

"Science or Superstition?" is the arresting title of a series of addresses which will be given in First Unitarian church of Des Moines this autumn by Rev. Edmund H. Reeman. The announcement states: "Many reactionary religionists, out of a too fearful anxiety for outgrown religious creeds, are belittling the work of science and seeking to destroy the prestige of its great influence. In blind ignorance, or in wilful prejudice, they are pitting Moses against Darwin and the 'guesses' of primitive peoples at the world's beginnings against the evolutionary theory of life and its developments."

Missouri Will Vote on New Constitution

The present constitution of Missouri was largely influenced in its beginnings by the free-thinkers that abounded in that section in early days. It prohibits the churches from holding property other than church edifices, parsonages and cemeteries. The constitutional convention has now adopted an amendment which will allow missionary societies to hold property for non-gainful missionary, educational or charitable purposes. The churches will carry on a campaign in the state to secure the adoption of the altered constitution.

Ministers Fight Sunday Desecration

Although Kansas City is one of the outstanding cities of the nation in the matter of church attendance, it appears that there is a growing laxity there with regard to the observance of the day of worship. A fall festival, with its programs of amusement scheduled for September 20 to October 7, has stirred up the ministers. The speedway races on October 14 were also a challenge. The laws of Missouri are said to be quite as drastic as any in the union with regard to Sunday observance, and the ministers in a recent meeting decided to go to the mat with the commercial recreation purveyors to secure an observance of the laws. The consideration of practical measures against law violators was interrupted by Rev. James Small in order to consider the theological question, Should the Christian Lord's Day be called the Sabbath? But the ministers decided they would rather fight lawlessness than heresy.

Congregationalists Hear Lectures on Preaching

The Congregational ministers of Chicago, on October 8, saw a reel of moving pictures on the children of Israel crossing the Red sea and then settled down for a lecture on preaching by Dr. Ozora Davis of Chicago Theological seminary. The seminary president did not spare the dominies, but asserted: "You ministers must preach better sermons." He presented a plan for outlining a season's preaching, after warning the ministers not to publish their plans to the people. The season's plans suggested included: The Christian year, the church year, Christian teachings, the kingdom of God, the family of God, the

life and teachings of Jesus, the church, the Christian way of living, an evangelistic series and social applications of the gospel. Dr. Davis asserts that ministers commonly choose their sermon topics by accident rather than by deliberation.

Eastern College Men Will Meet at Hartford

The sixteenth annual conference of eastern college men will be held at Hartford October 26-28. This meeting is under the auspices of the theological seminaries of New England, and Hartford seminary is hostess this year. Dr. Henry Sloane Coffin will give several addresses. Many of the addresses will be given by students and the students in attendance will be given full opportunity to express their views.

Dr. Fosdick Is Yale Lecturer This Year

The Yale lectures on preaching provide a homiletic library the like of which is not to be found in the English-speaking world. The great traditions of this foundation are to be maintained this year in the appointment of Dr. Harry Emerson Fosdick as Yale lecturer.

Disciples Will Raise Japanese Funds

With the reports all in, it seems that the Disciples have suffered much less in Japan than some other denominations. The Baptist loss is placed at \$500,000, the Methodist loss at \$600,000 and the Episcopalian loss at \$1,000,000. The Disciples have set October 14 as Japanese relief day. In advance of the general solicitation in the churches, several

former missionaries made generous contributions to this fund. The Disciples are asking for \$35,000 which is considered ample to repair the loss which they have suffered. In case prices go up materially, the salaries of the missionaries will be materially supplemented.

Dry Conference Enlists Co-operation of Prominent Men

The citizenship conference which will be held in Washington Oct. 13-15, has secured Governor Pinchot as honorary chairman. The governor will make an address in the course of the conference. President Coolidge will receive the conference at the white house. Among the announced objects of the conference are these: "To solidify moral sentiment into vital action behind a working vigorous program; to recover the morale of the moral and Christian forces upon the prohibition issue; to demonstrate the power of the law-abiding sentiment in America."

Church Building Sold For One Dollar

In Wellington, Conn., the Congregational and Baptist churches are merged. Recently the Congregational Ecclesiastical society of Wellington, the property-holding corporation of the congregational society, sold the Congregational edifice to the town of Wellington on the agreement of the town authorities to maintain social activities in the church building. There is a growing tendency in many sections to call upon the community to maintain, through its tax budget, social work designed for the whole community, leaving voluntary organizations the tasks which cannot be

Bible Plates Lost in Japanese Earthquake

THE story of the loss to Christian interests in Japan continues to come in. Probably that of the Episcopalians is the most extensive, involving among other things a large hospital. The report of the loss of many Bible plates which were being used to print Bibles for various oriental countries is one with most serious implications. Yokohama produced and sent out annually for missionary circulation more copies of the Christian scriptures than any other city in the world. The Fukuin printing company from which the scriptures went forth by the millions, not alone to all parts of the island empire, but also to China, Philippine Islands, Siam and all parts of the east, is a total wreck. The director and the entire operating force of 700 to 1,000 persons were killed.

Shortly before the earthquake, the American Bible society received word from its representative in Japan that the circulation of the Bible for the first three months of the year was practically as large as the first six months of the preceding year. It is his judgment that there has been a great increase of interest in the Christian religion, with a consequent quickened demand for the Bible.

The entire stock of Bibles in the depositories, both in Tokio and Yokohama, and the Bibles in the homes of these two cities and the whole stricken area, is gone. The people are now entirely without copies of the Bible or the New Testament or even smaller portions.

The work of disseminating the scriptures in Japan has been under the sole direction of the American Bible society. To meet the immediate emergency, the society has arranged to produce at once, on presses running night and day, half a million copies of the gospels in Japanese, produced by photography from books in hand at the Bible house in New York. It has arranged also for shipment by fastest possible method of hundreds of copies of the gospel in English which are extensively sold in the schools of Japan. It has cabled to its agencies on the Pacific coast in China and in the Philippines to forward at once all available copies of the Japanese scriptures.

In estimating the expenses of rehabilitating the work in Japan, the society makes a preliminary figure of \$300,000. It is planned for the society to send out an appeal to America as soon as the figures are a little more definite.

well carried on by the use of tax funds. The opposite of this situation is illustrated at Park Ridge, Ill., where local churches will, in the near future, have completed two swimming pools and four moving picture halls.

Fundamentalism and Infidelity Are Twins

Fundamentalism and infidelity will usually be found living together in the same town, not in peace of course, but one the necessary counterpart of the other. The fundamentalist cause has had many able exponents in Denver. It is interesting, therefore, to find in that city a secularist organization known as the workers' educational league. "Plain talks" are given on Sunday afternoons, this autumn a series of addresses on evolution being the diet offered. One of the addresses is on "The Origin and Development of Conscience." The leaflet announcing the lecture states: "From the viewpoint of evolution conscience is no more supernatural than is physical hunger; no more mysterious than the stomach. Everything is natural. At present no man can imagine what human life might become if men were free and reasonable, so that they could pursue truth and righteousness with open eyes and an untarried conscience."

World Baptists Recognize All Believers

The recent Baptist World congress held in Stockholm takes no position in favor of church union, but in place of such an idea would find the unity for which Jesus Christ prayed realized in the spiritual union of believers. The statement in this connection is generous: "Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship, and maintain that the spiritual union does not depend upon organizations, forms or ritual. It is deeper, higher, broader, and more stable than any or all externals. All who truly are joined to Christ are our brethren."

SERMON AIDS

A discriminating use of poetry is a mark of the modern preacher. A poem has power to illuminate when other illustrative material would fail. Thousands of ministers have purchased, during the past year, Caroline M. Hill's great treasury of religious verse, "The World's Great Religious Poetry," and many of them for the reason that it affords a wealth of illustrative material.

200 POEMS FOR \$2.00!

The two latest books of the poems of Thomas Curtis Clark are rich in illustrative material. "Lincoln and Others" and "Love Off to War and Other Poems" contain about 200 poems, and they are nearly all quotable for sermon illustration.

These books are priced regularly at \$1.50 and \$1.25, but while the few copies of the last named book last, we will send both books for \$2.00. (Add 12 cents postage.)

The Christian Century Press
508 S. Dearborn St., Chicago

ren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion or in any other communion, or in no communion. Baptists, with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, his sinless life, his supernatural works, his deity, his vicarious atonement and resurrection from the dead, his present reign and his coming kingdom, with its eternal awards to the righteous and unrighteous."

Baptist Woman Makes Membership Record

One becomes a Baptist only by conversion and adult baptism. Therefore a person who has been a member of a Baptist church for ninety-two years has something of a record. Miss Bashua Cornwall recently died at West Allis, Wis., at the age of 103. She joined the Baptist church when only eleven years of age. In that time she saw her denomination rise from meager beginnings to its present position in the nation with more than nine million members.

Baptists Want No Evolution Taught

The Missouri River Baptist association met in Kansas City recently and passed the following resolution. "In view of the widespread discussion regarding the

WANTED—Useful firsthand reminiscences of

D. L. MOODY

We wish to secure bona fide firsthand unpublished records of incidents and anecdotes connected with D. L. Moody. Tell your story as briefly as possible and mail to

RECORD OF CHRISTIAN WORK

(The official Northfield magazine)

E. Northfield, Massachusetts, U. S. A.
Inclose postage coupon if you want your MSS. returned.

The Golden Quest

A LESSON IN HAPPINESS

A book written for the purpose of bringing troubled hearts and perplexed souls into real Happiness and Peace.

Price only 75¢ per copy

Order from

JOHN NELSON
2823 Larimer St.,
DENVER, COLO.

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Holders, etc.

fronts, Bible Stands, Book Racks, Cup

GLOBE FURNITURE CO.

19 Park Place, Northville, Mich.

DO YOU WANT to sell a book—buy a book—or exchange something for something else? Advertise in The Christian Century.

Among its many thousands of readers you have a big opportunity.

A recent letter from such an advertiser reads:

"With genuine gratitude I enclose a check in payment for the book advertisement in The Christian Century. The issue of the Century had not reached my desk before several responses to the advertisement reached me. I had eight responses in all and sold both sets of books advertised and received checks for the same today—all in less than a week, the result of having at hand an excellent advertising medium."

Write for rates.

The Christian Century
508 S. Dearborn St., Chicago

**WINSTON-INTERNATIONAL
LOOSE-LEAF BIBLE**
A PRACTICAL BIBLE FOR NOTES
Contains over 250 loose-leaf pages for personal notes that may be inserted in any number of pages between any pages in the Bible. Looks like a regular Divinity Circuit bound Bible.
Send for Illustrated Catalog of Bibles
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
498 WINSTON BUILDING PHILADELPHIA

ZEPHYR ELECTRIC ORGAN BLOWER
is known all over the country. Thousands of churches find economy in using them. Write for particulars.
The Zephyr Electric Organ Blower Co., Orrville, Ohio. Dept. A.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Shelves, Tablets, Communion Ware—etc.
THIS furniture may be Direct from our factory to your church. Catalog free.
DeMoulin Bros. & Co., Dept. 4, Greenville, Ill.

teaching of evolution in our schools, we, the Missouri River Baptist association, in annual meeting assembled, do enter our most solemn and emphatic protest against the teaching of the hypotheses of evolution as proved facts. We protest against the employment or retention of any teacher in our denominational schools who is teaching materialistic or theistic evolution, and we urge that united effort be put forth to eliminate the same teachings in our public schools of lower as well as higher grades."

An Institute of Internationalism in Philadelphia

The Philadelphia federation of churches conducted an institute of internationalism in the city of brotherly love on October 2. At the morning session, Dr. S. Guy Inman spoke on "South American Republics," and Rev. Sydney L. Gulick on "The Problems of the Far East." In the afternoon, Professor Chas. G. Fenwick spoke on "The World Court," and Professor Rufus Jones on "The European Situation." In the evening, Major Herbert S. Johnson spoke on "Three Highways to Peace," and Dr. Peter Ainslie on "A Suggested Program by a Peace Advocate." The federation sold tickets for the entire series of lectures at one dollar.

Minister Makes Appeal to Klan Members

The Klan issue in Oklahoma has engaged the attention of the entire nation. On September 23 Rev. George S. Fulcher of First Presbyterian church of Okmulgee preached a sermon which was entitled "An Appeal of a Church Man to the Ku Klux Klan." The sermon was widely quoted by the Oklahoma press. He said in part: "Your love for America will not be best shown in frenzied protestations of affection, but in dedication of yourself to the conservation of our national heritage. Citizens, you must see to it that you refrain from all action or advice which suggests the interruption or evasion of the law, or the interruption of the moral and emergency processes of government. You must refrain from all efforts to capture the control of the machinery of government by any group within the boundary of America, for that group's selfish purpose."

Springfield, Ill., Has Large Summer Union Services

The report of the union services held in Springfield, Ill., during the past summer is not equalled by that of very many cities in the United States. The average audience for the summer Sunday evenings this year was between 2,000 and 2,400. Formerly the local ministers conducted services with an aggregate of only a few hundred present. The people gathered on the lawn of the high school, where a large platform was erected for the pastors and musicians participating in the service. One of the features was the music, Professor Donald M. Swarthout conducting a large chorus choir. The leading bands of Illinois were brought in from larger cities to make their contribution. On August 25 Handel's *Messiah* was rendered. The preaching was done by the local ministers.

LEADING CHURCHES

WHEN YOU GO TO THE NATIONAL CAPITAL
You are invited to attend the VERNON AVENUE CHRISTIAN CHURCH
National Representative Church Building Project Endorsed by Disciples' International Convention.
Earle Wilfley, Pastor.

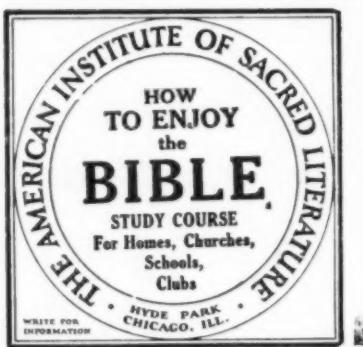
Thinking of California?

Lincoln Heights Christian Church
at Workman and Broadway
LOS ANGELES

A social, missionary and home-like church in scenic suburbs, extends cordial welcome.
Minister, W. REMFREY HUNT

WHEN in NEW YORK visit the new building of the WEST SIDE UNITARIAN CHURCH 550 Cathedral Pky. (W. 110th St. at B'way) Charles Francis Potter, minister.
Personality the Basis of Theology
A Religion for This World Now

NEW YORK Central Christian Church.
Pastor S. Idleman, Pastor, 142 W. 31st St.
Kindly notify about removals to New York



Preachers and Teachers A Labor-Saving Tool

Indexes and Files Almost Automatically
"There is nothing superior to it."—Expositor.
"An invaluable tool."—The Sunday School Times.
"A great help. Simple and speedy."—Prof. Amos R. Wells.
"To be commended without reserve."—The Continent.
Send for circulars.

WILSON INDEX CO.
Box U, East Haddam, Connecticut

TYPEWRITERS

ALL MAKES

Rented—Sold—Repaired

SPECIAL: Thoroughly rebuilt, guaranteed Underwood Machines having Back Spacer, Two Color Ribbon Device, Automatic Ribbon Shift, equipped with 38 keys, writing 76 characters, for \$40. Free trial.

C. B. LANTERMAN,
63 E. Adams St. Chicago, Ill.

HYMNS of the CENTURIES

The Book That Satisfies!

The FIRST dignified hymn book to print the words with-in the music staff

Church Edition \$100 per 100
Chapel Edition \$75 per 100

Send for returnable sample copies

A. S. BARNES & CO.
9 W. 45th Street, New York

THE GREATEST SONG BOOK

Issued in 10 Years in **HYMNS OF PRAISE**
Popular, high-priced copyrights only. Completely orchestrated 288 pp. Large type-page. Send for sample and introductory prices.

5 Male Quartet Books
Over 100,000 sold
Sacred, 35c; Clover Leaf, 35c; Concert, 35c; Good Luck, 35c; Brotherhood hymns, 35c.
271 Nos. 320 pp.
Culled from 300 books and 100 authors. Worth \$100 to Singers. 13th Edition — \$1.50. Re-vival Gems — especially prepared for Pastors, \$10 a 100 not prepaid.
Ladies Voices (Quartets) 50 cts.

Hackleman Book-Music Co.
Indianapolis Indiana

GETTING INTO YOUR LIFE-WORK

A Guide to the Choice and Pursuit of a Vocation

By HERALD M. DOXSEE

Wise and helpful suggestions based upon the successful experience of a vocational leader who has studied youth with keenest sympathy.

Illustrated.

Net, \$1.25; by mail, \$1.35.

THE ABINGDON PRESS
NEW YORK CINCINNATI

Individual Cups

Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.
Thomas Communion Service Co., Box 495 Lima, Ohio.

October 18, 1923

THE CHRISTIAN CENTURY

1345

ANNOUNCEMENT!

Owing to the recent large increase in its subscription list,
we are now able to announce a

Reduction in Price
of the

TWENTIETH CENTURY QUARTERLY

From 15 cents per copy per quarter

To - 12 cents per copy per quarter

(In Quantities)

If your school already uses the Quarterly, make note of
this change.

If your school does not now use the Quarterly, write us at
once regarding our very attractive **introductory offer for
next quarter.**

Two new department writers have recently been added to
the staff of the Quarterly: **Dr. Ernest Fremont Tittle**, of
the great "cathedral church of Methodism," First Church,
Evanston, and **Dr. William Chalmers Covert**, minister at
First Presbyterian Church, Chicago.

*There is nothing like the 20th Century Quarterly in the
entire field of Sunday School literature. It is scholarly—
and is "human." It is reverent—and has "punch." It is
thorough—and yet brief and to the point*

Write us concerning our introductory offer without delay

THE CHRISTIAN CENTURY PRESS

508 S. Dearborn Street, Chicago

The cost of the services for the entire summer was \$2,811.81. This amount was given in response to a telephone campaign asking money for the most part in sums of one or two dollars. The committee this year was headed by Rev. Abram G. Bergen, pastor of Fifth Presbyterian church. The plan is one which will be regularly followed in the future.

Missionary Secretary Called as President of Eureka College

The post made vacant by the death of President L. O. Lehman of Eureka college has now been filled. Rev. Bert Wilson, promotional secretary of the United Christian missionary society, has been called to this service. He has accepted

the call and will begin his new duties in December. Eureka college recently completed an endowment campaign which enables the school to operate on the present basis without fear of financial involvement. The place of Mr. Wilson with the united society will be filled by Rev. H. B. McCormick, pastor of Woodward Avenue church, of Detroit.

Battles in the Churches Considered by Great Journals

Current controversies between the liberals and the conservatives in the churches make good copy for the magazines. The World's Work has dealt with the theme recently and the Homiletic Review for October prints several pages of opinion,

largely from the pens of Presbyterians. Typical of the opinion of many who are not extremists in either direction is that submitted by President James G. K. McClure, of McCormick Theological seminary. He says: "The recent action of the general assembly of the Presbyterian church in the U. S. A. promises a great advance for the religion of Jesus. Henceforth theistic science is to be recognized as contributory to that religion. The appeal of the religion of Jesus to the theistic scientist to enlist his personality in its ethical and spiritual ideals thus becomes more persuasive. Besides, the hasty denunciation, without trial, of the teachings of Dr. Fosdick as 'contrary to the standards of the Presbyterian church' will react

Unity Conference in Swiss Alps

FOR representatives of different branches of the church of Christ to come together in a secluded place, amid the beauty and majesty of nature, that they may get to know one another, exchange views, ascertain how far they are agreed, and formulate plans for joint work, is so natural and sensible a proceeding that one wonders it is not more general. Thirty years ago a young Wesleyan minister, whose career as a medical missionary in India was cut short by ill health, got together in Switzerland a number of leaders of the Anglican and Free churches and paved the way for the steps towards reunion that have since been taken. The recommendation of the 1920 Lambeth conference of Anglican bishops, that local councils representing all Christian communions should be formed "to promote the physical, moral and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life," led the organizer of the Grindelwald conference, Sir Henry S. Lunn, M. D., to invite some fifty bishops, canons, clergymen and leading Wesleyans, Congregationalists, Baptists and Presbyterians to spend two weeks as his guests at the Palace hotel, Murren, in the heart of the Swiss Alps, to see whether they could arrive at a basis for common action on the lines of the latest Lambeth appeal.

When the conference opened, on September 1, Murren was enveloped in cloud. When it ended, ten days later, the mist had rolled away so completely that far-distant mountain peaks were clearly visible. A symbol and a prophecy!

After being present at all the proceedings and discussions at Murren, I can testify that, so far as it has gone, Sir Henry Lunn's second experiment of this kind is certainly not less successful than his first. It soon became evident that in essentials practically all who took part in the conference were in agreement, the only differences being on subsidiary points, or as to method, procedure, etc. A common mind soon manifested itself, and an earnest desire was shown to bring it to bear on the great issues that confront the church and the world today. The growing consciousness of the tre-

mendous dynamic of a united church was greatly deepened. A layman, Sir Donald Maclean, the Liberal statesman, bore witness that "by far the greatest instrument for the betterment of the social, ethical and spiritual conditions of the country and the world is the union of the Christian churches"; and summing up the proceedings, the Bishop of Bradford (whose father, Bishop Perowne, took part in the Grindelwald conference) claimed that such gatherings generated a spirit and atmosphere through which things can be done. "These days of fellowship," he said, "will effect far more than the old days of controversy when we all stood for great principles and thought we were going to win everybody else over to our side."

From day to day the conference discussed great national and world questions, and upon some of these it was able to express a collective judgment. For abhorrence of the doctrine that war is inevitable, holding that unless civilization is to be destroyed fighting must be replaced by rational and moral forces. "The church is bound to insist that war, even in defense of the suffering and the oppressed, is a most deplorable instrument for achieving its aims and that wars of aggression are both a blunder and a crime." The conference strongly affirmed its confidence in the league of nations and urged all Christian people to strengthen public opinion in support of the movement it represents.

Expression was given to the deep and growing concern of Christians at the failure to secure a more thorough application of the teaching of Jesus Christ to the organization of modern industry. Though not agreed as to particular methods, the conference was unanimous in the determination to support every effort likely to lead to a more Christian order of industry, in which the workers will enjoy a larger share in its control, a just reward of their labor and greater security of employment.

On the question of betting and gambling, the conference appealed to all Christian people to use their influence to oppose any proposal to give state recognition to betting by licensing and taxing betting agents, or in any other way. In order that the church may go

with clean hands into the contest impending in Britain, the conference held it to be imperative that the raising of money for church or charitable purposes by raffles, sweepstakes, or any other doubtful means should be completely discontinued.

The question of the church in relation to wealth and the marriage laws and divorce were also discussed, but in the time available the conference could not see its way to make a unanimous pronouncement on them.

Without attempting to judge the issue of prohibition in America, the conference felt that the deliberate adoption of this measure by a great people is entitled to the respect of all other nations, and it therefore strongly condemned those who, in the press or otherwise, seek to expose it to unfair criticism and still more those who, by countenancing the illegal importation of intoxicating liquor into the United States, hamper the carrying out of the American people's decision. Especially the conference viewed with apprehension any action which would necessitate measures being taken to alter the specific character of the one great unguarded frontier of the world between Canada and the United States.

The experience of the conference indicates that similar gathering in Britain and elsewhere would strengthen the response to this special part of the Lambeth message to the churches, and would help the movement towards a larger spirit of Christian unity amongst all men of goodwill.

The Bishop of Bradford paid high tribute, enthusiastically endorsed by the whole conference, to the vision, courage and generosity of Sir Henry Lunn in creating the Grindelwald and Murren conferences. Those who took an active part in the proceedings included Bishop Perowne, Bishop Masterman (Plymouth), Canon J. G. Simpson (St. Paul's), Archdeacon Cook, Father Paul Bull, Dr. Charles Brown, Dr. Norwood, Dr. Poole, Dr. Carnegie Simpson, Dr. Alexander Ramsay, Rev. J. E. Rattenbury, Rev. Henry Carter, and Mr. Isaac Foot, M. P.

It is expected that the Murren conference will be resumed next year.

ALBERT DAWSON.

October 18, 1923

THE CHRISTIAN CENTURY

1347

most favorably, as time goes on, to a calmness of mind and a sanity of utterance that will tend to an increase of religious fervor. The reaffirmation of the deliverance of the general assembly of 1910 under five heads will cause investigation into the right of the general assembly of 1910 to make such a deliverance and will discredit the wisdom and the obligation of the deliverance. The final outcome of the action of the general assembly will be a forward movement of pure and undefiled religion."

Y. M. C. A. Now
Books Films

The largest distributors of non-theatrical films in America is the Y. M. C. A. A. L. Frederick is secretary of the motion picture bureau of the organization. Films on industrial, educational, health and scenic themes, are sent out to churches for cost of transportation. The scenic films are largely of American scenes. There is a rather complete collection of films illustrating the life of prominent American cities.

Episcopalians Start Work
of Restoration in Japan

The losses of the Protestant Episcopal church in Japan seem to be very heavy. The national organization is starting a campaign for a half-million dollars with which to meet these losses. A cathedral and seven parish churches have been destroyed in Tokyo alone. St. Luke's hospital and St. Paul's university with two affiliated colleges, have suffered almost complete loss of equipment. Information has not yet come in from certain of the smaller cities, but the list of losses continues to grow with every mail.

Prominent Churchmen
Aid Actor's Fund

The actor's fund of America provides aid to indigent members of the theatrical profession. Recently both Bishop Manning of the Episcopal church and a Roman Catholic priest have lent their influence to the increase of the fund. Gifts have been made by prominent members of the Congregational, Baptist, Lutheran, Unitarian and Disciples churches. President Edward F. Albee of the Keith circuit said recently: "The church has here a splendid opportunity to extend its great influence. Theatrical people have their faults, I suppose, but the church cannot set them in the right road by passing them by on the other side. Actors need religion, not criticism, leadership in the right road, not con-

demnation to the wrong one. Actors have a responsibility to gain the respect of their fellow men and of the church, and many, many of them, in their way, are striving honestly and laboriously to do these very things."

City Federations
Work Out Program

The city federation with the paid secretary is a recent development in the church life of the larger cities. This new profession had to be pioneered by men who learned from their mistakes and successes. The list of successful achievements in each city sets a new standard for other cities. The recently published bulletin of the Brooklyn churches contains much interesting reading. The following is a summary of activities for the past summer: "Among other things, the federation conducted services in the county jail

every Sunday morning; held open air noonday meetings in the downtown section; conducted open air Sunday evening services for several groups of churches; distributed in jails and in the children's court over 1,000 copies of the New Testament and as many other pieces of devotional literature; furnished supplies for some fifty churches and for the Hudson river day boats two services each Sunday; at the request of the war department, arranged a farewell meeting to the Brooklyn young men who left, August 1, for the citizens' military training camp."

Connecticut Congregationalists
Not Ready for Organic Union

At the approaching national council of Congregational churches the action of Connecticut Congregationalists in their state council will be influential. This conference was held at Bristol, and passed

helpful BIBLE COURSES

by Mail

8 Courses

Synthetic Bible Study—systematic; shows relationship of separate parts to each other.

Practical Christian Work—methods of soul-winning and other forms of Christian work.

Introductory Bible Course—adapted for beginners; covers entire Bible.

Evangelism—methods and principles of evangelism for Christian workers.

Christian Evidences—facts in support of Christian faith and an inspired Bible.

Bible Doctrine—Great basic doctrines of Christianity.

Bible Chapter Summary—an easy way to know the Bible.

Scofield Bible Correspondence Course—scholarly; for ministers and Christian workers—covers entire Bible.

Don't put it off. Courses are ready to begin NOW. Mail the coupon to us TODAY.

MOODY BIBLE INSTITUTE

Dept. 6057 153 Institute Pl., Chicago, Ill.

Please send me FREE your Prospectus describing the Eight Home Bible Study Courses—also your complete plan for organizing a Home Bible Study Club.

I am most interested in the following:

Synthetic Bible Study	<input type="checkbox"/>	Christian Evidences	<input type="checkbox"/>
Practical Christian Work	<input type="checkbox"/>	Bible Doctrine	<input type="checkbox"/>
Intro. Bible Course	<input type="checkbox"/>	Bible Chapter Summary	<input type="checkbox"/>
Evangelism	<input type="checkbox"/>	Scofield Bible Course	<input type="checkbox"/>

Name.....

Address.....

THE CHRISTIAN
IN
SOCIAL RELATIONSHIPS

BY DORR FRANK DIEENDORF

"A volume whose sanity must make it of practical as well as of ethical value."

—Boston Evening Transcript.

Net, 75 cents; by mail, 82 cents

THE ABINGDON PRESS
NEW YORK CINCINNATI

the following resolution: "Resolved, that the proposal for organic union be referred by this conference to the continued study of the churches until the people of the churches become informed as to its purposes, its methods and its expediency, and that this conference expresses the hope that similar action may be taken by the national council."

Minister Crosses Ocean on Cattle Boat

The spirit of adventure sometimes leads ministers desiring to learn how the other man lives to many strange undertakings. One of the unique adventures of the year is that of Rev. R. B. Chamberlin, pastor of the Church of Christ, Hanover, N. H. He crossed the ocean during the summer as a cattle feeder, going from Montreal to Antwerp in seventeen days. His return trip was made third-class, with immigrants. While in London Mr. Chamberlin attended a sociological congress.

Missionaries Ask Jews to Respect Free Speech

An interesting series of communications have recently passed between Christian and Jewish leaders in Chicago, according to the church federation bulletin. Rev. C. P. Meeker has been accustomed to preach on the streets in Lawndale. Jews were often in his audiences. Certain Jewish leaders sought to induce the chief of police to refuse the right of street preaching to this worker and his helpers. Disturbances were common. The missioner and certain officials of the Chicago church federation decided to make an appeal to the fair-mindedness of the Jewish population in that city. Certain court decisions were quoted showing the undoubted right of any man to preach on the streets. The record of the federation of defending the Jews against unjust attacks was quoted, particularly in connection with the articles that had appeared in the Dearborn Independent. The Jews were reminded that they enjoy rights in this country accorded them nowhere else, rights equal to those of their Gentile neighbors, but these rights carried

with them the obligation to recognize the legal rights of others. The Sentinel, a Jewish paper, printed the communication of the Christian ecclesiastics.

Seventh Day Adventists Meet in Milwaukee

The Seventh Day Adventists will hold their world conference in Milwaukee this month. Foreign missions will be an important phase of the convention business as the bodies will plan the expenditure of several million dollars. Every state in America and every prov-

ince in Canada will be represented. Rev. W. A. Spicer, president of the conference, has recently returned from Europe to preside over the conference.

Spaniards Have Sunday School Association

In Spain the Protestants have organized a national Sunday school union, bringing together 70 schools with over 4,800 pupils. Portugal, too, has recently organized a national Sunday school committee which has applied as a section of the World's Sunday School association.

Roosevelt's Religion

By CHRISTIAN F. REISNER

GENERAL LEONARD WOOD, in a letter to the author, endorses the book: "Colonel Roosevelt's religion was a very real part of his life; indeed his life itself typified the religion of service; service for country, for mankind, and for God. Your book is therefore very valuable and you have presented the subject in a most interesting way."

MAJOR GEORGE HAVEN PUTNAM says: "I want to congratulate the author on having made so distinctive and valuable an addition to the literature which presents the career and personality of my friend, Theodore Roosevelt."

MRS. HENRY A. WISE WOOD, of the Woman's Roosevelt Memorial Association: "I think it is one of the most illuminating books on Roosevelt which has yet been published."

ILLUSTRATED. PRICE, NET, \$2.50, POSTPAID

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO BOSTON DETROIT
PITTSBURGH KANSAS CITY SAN FRANCISCO PORTLAND, ORE.

"The best religious monthly published in America."—Dr. Harris E. Kirk.

Record of Christian Work

East Northfield, Massachusetts

A monthly review of world-wide religious thought and activity, with contributed articles, sermons, and studies; departments of Bible study, devotional reading, and methods; and reports of addresses delivered at the famous Northfield conferences. Illustrated. Two dollars a year; in Canada, \$2.25; foreign, \$2.50.

October Double Number. 40 cents

"As for Us, We Know," James Reid.
"I Have Prayed for Thee," Floyd W. Tomkins.
"American's Challenge to the Church," John McDowell.
"Philippians," John A. Hutton.
"Personal Decisions of Religion," A. W. Beaven.
"Major Tasks of Christianity," James G. Gilkey.
"Wasting and Restoration," Melvin E. Trotter.
"Bible Notes for Daily Devotions (Job, Proverbs), with Prayers," by Dr. John Gardner.
"International Sunday School Lesson outline studies, Helps on Christian Endeavor Topics."
"Thoughts for the Quiet Hour," and other departments monthly.
Since all Northfield Conference reports cannot be crowded into the fall issues, the publication of addresses is continued through the year.

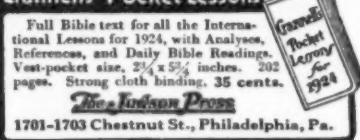
November Missionary Number. 20 cents

"Need of Christ Today," R. E. Speer.
"Calls on the Great Lake," Dan Crawford.
"Saving America Through Her Negro Youth," Mrs. C. H. Brown.
"Missionary Dramatics," Mrs. Milton Fish.

"December—Is Love the Greatest Thing in the World?" James Moffatt. Further Northfield addressed by Reid, Hutton, Gilkey, Beaven, Poling, Tomkins, Fletcher, Trotter, and others.

RECORD OF CHRISTIAN WORK, Box 609, East Northfield, Mass.
The official Northfield magazine, \$2 by the year. Specimen, 20 cents

Crannell's Pocket Lessons



1701-1703 Chestnut St., Philadelphia, Pa.

A Handbook of Games and Programs

FOR CHURCH, SCHOOL, AND HOME

By WILLIAM RALPH LaPORTE

"A host of suggestions and directions for means of entertaining groups, large and small, with games and stunts of old and new."—Religious Education.

Illustrated.
Net, \$1.00; by mail, \$1.10.

THE ABINGDON PRESS
NEW YORK CINCINNATI

Rev.
erence,
ope to

organ-
union,
h over
recently
al com-
tion of
ation.

Do You Wish to Learn Playwriting?

under the personal supervision of Theodore Ballou Hinckley, Editor of THE DRAMA, assisted by famous playwrights, critics, actors and producers?

Here is your opportunity. You can learn one of the most remunerative occupations by the easy methods offered by the Department of Instruction of the Drama Corporation. Your work will receive the individual instruction of Mr. Hinckley, Editor of THE DRAMA—a man well

acquainted with both the theory and the practice of playwriting. You will be taken by easy steps through the study courses, books, practice plays, criticisms, etc. That is—from the simplest rudiments to the actual completion of plays.

Utilize Your Spare Time and Learn One of the Best Professions

You will be taught how the public taste in plays changes, both as to subject matter and its development. Through his broad study and experience, Mr. Hinckley knows what to stress and

what to avoid. He can train you to sense the changing demands of the managers and the public. You can do your regular work and do this in your spare time.

Good Plays Earn Big Royalties

Many successful plays have made their authors rich. "Lightnin'," "The Bat," "The Fool," "Seventh Heaven," "The First Year" and many others have earned many thousands of dollars.

If you have ideas and imagination, the practical dramatic technique and honest and competent criticism of this course should enable you to write a successful play.

Producers Will Read Your Plays

If your manuscript has the endorsement of THE DRAMA, it will receive a reading by managers. Your plays will be analyzed by Mr. Hinckley

with the idea of production in mind, and plays of real merit will be brought to the attention of producers.

The Theatre as a Pulpit

As a reader of The Christian Century, a magazine of ideas, it is probable that you have a reason for writing plays, which you consider of even more importance than fame or money—the wish to bring the truth about life effectively to the consciousness of many people. Correct dramatic technique is essential to the thoughtful

play. Your play must present your opinions in such a manner that the audience will be kept interested by its dramatic power, and get your ideas without special effort. This Course in Play-Writing will teach you how to reach people effectively and forcefully.

Enroll At Once

Only a limited number of people can enroll, since the work is so personal.

Fill out the coupon and mail it for complete information at once. The low cost of enrollment, and the details of the instructions, will please you. You will see how different this is from ordinary courses. Insure your place in the classes by sending the coupon.

Department of Instruction,
THE DRAMA CORPORATION,
592 Athenaeum Bldg., Chicago.

Attention Mr. Hinckley.

Please send full information regarding your personalized course in play-writing.

Name.....

Street.....

City..... State.....

C.C.10-18

Hymns for the Living Age

Edited by H. AUGUSTINE SMITH

Director of Fine Arts in Religion, Boston University

Subject Headings of Hymns

Adoration and Worship

- Call to Worship
- Morning
- Evening
- Close of Worship
- The Lord's Day

God, the Father

- The Majesty of God
- The Love of God
- The Works of God
- The Seasons
 - Spring
 - Summer
 - Autumn
 - Winter
 - Old and New Year

The Son of God

- Advent
- Nativity
- Life and Ministry
- Suffering and Death
- Resurrection
- Ascension and Reign

The Holy Spirit

The Holy Scriptures

The Christian Life

- The Appeal of Christ
- Penitence and Prayer
- Inner Strength and Peace
- Illumination and Guidance
- Love and Gratitude
- Consecration and Obedience
- Conflict and Heroism

The Reign of Righteousness

- The Human Service and Brotherhood
- Justice and Freedom
- Social Progress

The Christian Kingdom

- World Peace and Brotherhood
- Foreign Missions
- Home Missions
- The Nation
- The Community
- The Home
- Schools and Colleges
- The Church
- The Lord's Supper
- Baptism
- Children and Youth
- For Those at Sea
- The Life Victorious

Subject Headings of Responsive Readings

1. Come, Let Us Worship.
2. The Stars in Their Courses
3. Thy Way is in the Deep.
4. The Majesty of the Lord.
5. Thy Kingdom is Everlasting.
6. The Religion of the Spirit.
(God Speaks, and Man Answers.)
7. The Mercy of God.
8. All Thy Works Shall Praise Thee.
9. The Glory of Zion, City of God.
10. Fret Not Thyself.
11. The House of the Interpreter.
12. A Day in Thy Courts.
13. Praise Waiteth for Thee.
14. Their Faces Were Radiant.
15. Songs of Deliverance.
16. The Folly of Trusting in Riches.
17. A Soul in Anguish.
18. Out of the Depths.
19. The Rock That is Higher Than I.
20. Penitence and Peace.
21. A Day of National Penitence.
22. A Heart Without Fear.
23. The Secret Place of the Most High.
24. The Man of Integrity.
25. Instruction in Wisdom.
26. In the Evening of Life.
27. The Judge of All the Earth.
28. The Nation Whose God is the Lord.
29. The Brevity of Human Life.
30. Life Everlasting.
31. Thanksgiving and Praise.
32. Thou Art the Messiah.
33. The Program of Ministry.
34. The Christ of Eternal Service.
35. Justice and Freedom.
36. Service and Brotherhood.
37. Seek First His Kingdom.
38. The Appeal of Christ.
39. Love and Gratitude.
40. Despised and Rejected of Men.
41. O Death, Where is Thy Sting?
42. The Risen Christ.
43. The Promise of Power.
44. The Coming of the Spirit.
45. The Unity of the Spirit.
46. The New Covenant.
47. The Testimony of Scripture.
48. Peace and Power Through Faith.
49. Illumination and Guidance.
50. Confidence in Conflict.
51. Salvation and Sonship.
52. Foreign Missions.

494 Hymns and Tunes with the words printed in the music.

30 pages of chants and responses marking a new epoch in chanting and antiphonal singing.

An outstanding series of responsive readings and services of worship,
prepared by

HENRY HALLAM SAUNDERSON
ERNEST BOURNER ALLEN

OSBERT W. WARMINGHAM

H. AUGUSTINE SMITH
HARRY F. WARD

A DE LUXE BOOK

Price, \$135 per 100, F. O. B. New York or Chicago

A postal card request will insure a returnable copy for examination
by return mail

IN PREPARATION

An Historical Edition—The History and Interpretation of each hymn and tune facing it.

353 Fourth Ave.

THE CENTURY CO

New York City

ISSUE 43